

The Catholic Educational Review

MAY, 1911

THE ORGANIZATION OF CATHOLIC HIGH SCHOOLS

Although there is much diversity of opinion as to what a high school ought to be there is practical unanimity that secondary education is necessary for the intellectual progress of any people. As education, however, without religion is necessarily defective, since the one thing necessary is omitted, the need of Catholic secondary schools is apparent. Christ's words to Martha are still true: "But one thing is necessary. Mary has chosen the best part, which shall not be taken away from her." (Luke X, 42.) If we are satisfied to keep our boys and girls until they have passed the primary grades and are then willing to turn them over to schools which, at best, ignore God and are often anti-Catholic, to be ultimately graduated from some infidel university, need we be surprised to find them estranged from the religion of their childhood? They may have become intellectual giants in the world of letters, but in matters of religion they are mere pygmies.

The baneful effects of education without religion are becoming more manifest every day. At a recent meeting of eminent educators, called to devise ways and means to teach morality, it was asserted that eighty per cent of the young people in our public high schools are immoral. Coming from close friends of the institution it

is ominous. Let it not be forgotten that the leaders and teachers of these high schools are men and women who have been trained in schools which are hot-beds of infidelity. Following the lead of the infidel universities of Germany, our American universities have degenerated into centers of destruction of all that mankind holds sacred, patriotic, or even decent. They teach with impunity that there is no responsibility, no moral code that any one must respect as a matter of conscience. Men and women trained under such influences are the ones who have charge of our public high schools. Is it not strange that there are still many who can see no harm, no danger to our young people freely imbibing learning from these polluted sources! Shall we stand idly by and witness the destruction of our children without an effort on our part to save them? God forbid! In season and out of season we must endeavor to perfect our parochial system. We must establish Catholic high schools everywhere at whatever cost which will prepare our students for Catholic colleges and universities where religion is fostered, morality, both public and private, is inculcated and safeguarded, that leaders may be formed who will stand for God, home and country. There is no salvation for this country save in the sound philosophy of the Catholic Church.

It may be called an axiom that no building is stronger than its foundation. We are constantly building up a two-fold temple of God—His living Church and the citizenship of this country. The digging of the foundation seems insignificant. It is like going down into the depths, yet it is most necessary. The little child has a God-given right to a knowledge of right principles—to get started right. When its mind begins to unfold it has a right to begin with the fostering care of a mother's

love; then, as the child grows and waxes stronger and its inquiring mind seeks greater knowledge and its increasing energies demand a greater activity, it is sent to school. Here is laid the foundation of the coming generation. Here must be imparted the fundamental truths of our holy faith. The child must learn to know, love and serve God—serve Him out of love. It must be made so strong in righteousness that when the awakening passions, clamor for recognition it may withstand the surging sea which threatens to engulf it, because it stands upon the rock of faith. Like the martyrs of old it may die but it cannot forsake its God. Such a child will also be a true patriot, for it will be taught a proper regard for fellow man. "Thou shalt love thy neighbor as thyself" is a fundamental law of Christ's religion. We now ask, is it fair to the child to turn it over to a class of instructors who know not God? Let us remember that the Holy Scriptures say with truth: "The fool hath said in his heart, there is no God."

Among the many beneficial effects of the Catholic Educational Association, not the least is a healthy agitation of the important question of establishing Catholic high schools. What the convention at Cleveland did not venture to approve in 1906, the convention at Cincinnati two years later heartily recommended in the following resolution: "Resolved, that we make every effort, not only to strengthen our present splendid parish school system, but also to equip in as perfect a manner as possible, to maintain in all vigor and to multiply, wherever necessary, our academies, high schools, colleges and universities, which are coming to be more and more recognized as the only safeguards of faith for a period of life most in need of such aid; the only protection of that lofty citizenship which the Church has ever cherished and the only effective means by which the tides of modernism and infidelity, now threatening both country and Church, can

be stayed.”—Fifth Annual Report, p. 28. The Report of the Special Committee on the Advisability of Forming a High School Department to the Executive Board, says: “Your committee wishes to state that we regard the problem of secondary education as the most difficult and the most pressing phase of our educational work at the present time. We think there is no question in regard to the need of Catholic secondary education * * *.” (Sixth Annual Report, p. 50.) At the last annual convention the Association went on record as strongly and unequivocally encouraging secondary schools for all Catholic students in the following resolution: “Resolved, that it is the wish and the request of the Catholic Educational Association that the pastors of the Catholic Church in the United States interest themselves more and more seriously and actively and constantly in the Catholic institutions of secondary and higher education.” (Seventh Annual Report, p. 37.)

Keenly alive to the necessity of furnishing Catholic high school facilities to the graduates of our Catholic primary schools, many pastors, especially of the Middle West, have endeavored with more or less success to establish such schools as a part of the parochial school system. The difficulties are many and obvious. The first and foremost obstacle is lack of funds to build and properly equip and maintain a successful high school. The comparatively small number of pupils does not seem to warrant the employment of a sufficient number of teachers to teach all the branches which ought to be taught. Again, laboratories and libraries cost as much for a small school as for a much larger one. Since the chief difficulty is a large outlay for a small number of pupils, it would seem that a ready solution of the problem in cities having more than one parish would be to combine forces and establish union or central Catholic high schools. Such a union has been effected in the city of

Grand Rapids, Michigan, containing eleven parishes. Previous to the summer of 1906 five of the parishes attempted to give some secondary education. But we lacked teachers, laboratories, libraries and even the room in our buildings; hence, we could not teach the languages or the sciences properly. As our difficulties were the same we conceived the idea of combining our forces. The suggestion met with a ready response from all the pastors of the city. The Rt. Rev. Bishop, ever alert to further every interest of Christian education, called a meeting of the pastors who at once resolved to proceed to the establishment of a central Catholic high school. They constituted themselves a board under the presidency of the Rt. Rev. Bishop. It was found desirable to separate the sexes. The Sacred Heart Academy agreed to open its doors to admit the girls, whilst the Cathedral School promised to take charge of the boys. Both schools are centrally located. Each pastor agreed to pay for the maintenance of the central schools a sum equivalent to what he had expended annually as an individual effort. This combination of resources has been most happy in its results. We have the united effort of four English-speaking parishes, three Polish, one German, one Holland, one Lithuanian and one of mixed nationalities, all harmoniously co-operating for the common good of all. About one hundred and fifty boys attend the Catholic Central High School for Boys and about the same number of girls attend the Central Catholic High School for Girls. The schools are entirely managed by the Board composed of the pastors of the city.

The following subjects are taught:

1. Religion—Taught by one of the priests of the city, appointed by the ordinary.
2. Mathematics—Algebra, Geometry, Plane and Solid; Trigonometry.

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3. History—Ancient, Mediaeval, Modern, American and Civics.

4. English—Rhetoric, Composition, English and American Literature.

5. Sciences—Botany, Zoology (Biology), Physiography, Chemistry, Physics.

6. Languages—Latin, Greek, German, French, Polish, a four years' course in each.

7. Commercial—Shorthand, Typewriting, Book-keeping, Commercial Law, and whatever is comprised in a practical business course.

8. Drawing—Mechanical and Freehand.

9. Singing.

10. Elocution.

The Board has since purchased a site and built a new Girls' Central High School at a cost of \$25,000. The same was paid by a pro rata assessment according to the ordinary revenues of each parish. The attendance at these High Schools is entirely free to all the pupils of the various parishes who have satisfactorily done eight years of school work according to the plan prescribed by the Diocesan School Board. We feel that we have taken a long step in advance towards solving the vexed problem of Catholic secondary education.

ROBERT W. BROWN.

Grand Rapids, Mich.

CHARACTER IN THE RELIGIOUS TEACHER

The chief function of the educator is the formation of character. It follows that the work of the religious teacher must be the formation of religious character, if character can be considered apart from religion or religious influence. As like begets like, so character begets character. A work of art would fail of execution if the ideal lay not within the mind of the artist. In like manner, the teacher must be all, even more than he wishes his pupils to be. In the book of advice dedicated to the Xaverians by their venerated founder, is one sentence that covers the whole field of religious education: "Be a good religious, and God will give you the grace to be a good teacher." Such is the key-note of the religious teacher's success.

What is success? Is it forming our pupils for the highest walks in life? Though all this may be good, serving to reflect credit on Catholic education in general and the institute of the teacher in particular, still it is only a means to an end, and he who makes the world's criterion of success a standard fails lamentably in his work as a religious teacher. What, then, is our standard of success? Men and women modeled after the Divine Pattern and his Immaculate Mother. Such is our aim; such the inspiration which led to Catholic education, and such the motive which fosters the heroism of those noble souls who form the gallant army of Catholic educators.

No work can be successful, no end can be attained without making use of the proper means. In what way can the teacher attain his noble end? It has been said that the teacher is born, not made. So is the diamond found a diamond, but not as we see it. After much labor and being polished with its own kind, it radiates its dazzling

beauty to the eye. So with the teacher; to form, he must first be formed and that by himself. Now, he must necessarily be fashioned after some model. True, he may have to some extent originality which may count for much in the work before him; still, as we all aim for the same end there must be some uniformity of means which will not destroy the individuality. As the Catholic teacher aims to form character and thereby save souls, he must be guided by Him Who created the soul and Who alone knows how it should be formed and ultimately saved. In his labors, Christ is the Master from Whom he is to take his lessons. Of His infinite store of virtues, the Divine Preceptor bids him learn but two: "Learn of Me, for I am meek and humble of heart." Meekness and humility, then, must be the sum total of virtue requisite for those who would toil for the Master and as the Master.

As pride and anger are the sources of many vices, so humility and meekness are the fountains whence many virtues issue. First, if the teacher is meek, he possesses by the very fact the first virtue in the category generally cited for his benefit—patience. Our Divine Model comes in here for our imitation. In his Apostolic School, what patience did He not have to practice! And with whom did he have to deal? Not with responsive minds; but with rude, illiterate men—men who would importune Him with useless questions; men who must have chafed in restraint while listening to His simple philosophy of life. Yet they formed the nucleus of the Church. How this transformation? By naught but patience. Divine patience, true; yet, patience. How far easier is our task! Responsive minds to deal with; docile hearts to inspire; pliable souls to form. All this may sound ideal; it may savor much of transforming the classroom into a terrestrial paradise; but a little reflection will convince us that the stubborn child—really, wilfully so—is the excep-

tion and rarely comes under the notice of the teacher. True, we have now and then dullness to contend with. But is that a fault? Surely we know that brains are a gift of God, and to lose patience with a child for being stupid is tantamount to casting a reflection on the Creator for impartial distribution of the gifts of Nature. Here we must bear in mind it is the child's soul we want, not the display of brain power. We deal with his brain to reach his soul, just as we use the telephone to connect with a distant friend. If a child is lazy, if he has the power to do, but not the will to execute, then, it is not losing patience to reprove energetically and even apply the remedy of Solomon. But if milder methods will apply, they are preferable, as the gentle St. Francis de Sales tells us: "You can catch more flies with a spoonful of honey than with a barrel full of vinegar." But, if the figurative flies have a tendency to imitate the literal and remain sluggish and content in the honey, then the only course left is to let the honey be absorbed by the vinegar. And here, we have our Divine Model: "Be angry and sin not." Let our anger be but the ruffling of the surface, and after dealing with the delinquent as justice demands, return to the others with ordinary composure; thereby ensuring their respect and teaching a practical lesson of self-control—a strong asset in the teacher for effective work.

Under the head of patience will come correction. The role of corrector naturally falls to the teacher. Now, who of us like to be corrected? Who has the virtue to seek correction? And in what manner do we like to be corrected? Then we cannot expect children to rise above our nature. The Golden Rule admirably applies here. If we keep in view our end; if our corrections are for that end, and not for the dogged sake of correction, then, they will not be such as will be harmful. They may sting for a time, but if they leave a wound that will rankle

in the memory, filling the childish soul with bitterness, we may have remedied the evil to our own satisfaction and ease, but we have done an injury to the child, possibly to religion; at all events, we have done no good, and negative good amounts to evil.

Born of patience is kindness; born of kindness is sympathy. Our Divine Model offers here many fruitful lessons for the teacher. Was it not kindness that prompted Him to feed the multitude in the desert? Was it not sympathy that caused Him to raise the widow's son? Do we find in the Gospel narrative any place where He was unkind or unsympathetic? He had no sympathy with sin, but was kindness itself to sinners. So with the teacher; if at times he is called upon to practice the severity of the father, the occasions are more frequent when he can display the tenderness of the mother. What a field is the classroom through which the river of human kindness can flow, spreading its branches through life in time to end in life eternal! Some of our children may come from places where home is home only in name. Where shall they meet with that kindness, gentleness and sympathy necessary to make the child a child? In the street? Hardly. The classroom must be its home. There, under the kindly influence of the Master's sweetest teachings, must the tender blossom receive its life-giving warmth or else all channels of virtue be forever frozen. The writer remembers having heard a tale in his Novitiate training which impressed him with the necessity of prudence when dealing with questionable cases. The Novice Master had been a teacher in a certain school; one morning a boy came to class in a very unkempt condition, knowing no lessons, and refusing in a sullen manner to offer any excuse. The teacher was inclined to punish him there and then. He thanked his Guardian Angel afterwards that he heeded a better inspiration to wait. At recess he questioned the boy privately and drew from

him the information that the evening before both of his parents, while under the influence of liquor, drove him from the house to the street where he spent the night. Possibly this is a rare case, but a case where kindness and sympathy were sorely needed; if withheld, harsher means prevailing, one might well tremble for results.

Most men are prone to be reminiscent. On looking back, they live the past over again. If they recall the memory of the teacher with a glow of pleasure, will they not remember his admonitions, his religious teachings? Rob religion of its tenderness and we take from it its hold on men. Draw the shade in the classroom on the rays of human kindness, and we rob the memory of its charm, our teachings of eternity. Of course we must expect ingratitude. Our Blessed Model keenly felt its sting. He labored not for gratitude but for His Father. In imitation of Him we labor for the Father. God is our reward. He is not ungrateful: "Inasmuch as ye did it to the least of these My little ones, ye did it unto Me and your reward is very great in heaven."

Humility, the second virtue our Divine Lord bids us learn of Him, likewise embraces many virtues worthy of the teacher's consideration. Pride, "the never failing vice of fools," is always despicable. We may be proud of our vocation provided it is proud of us, and in order that our calling may be proud of us we must be humble in following it.

Allied to humility is courage. The proud man is fearful. He fears to do lest he fail. Courage born of grace must be deeply rooted in the soul of the teacher, for his is a task by no means easy. It requires magnanimity in the highest degree. Oh, it is an inspiring sight to see young men and women kneel before God's altar and vow to lead a life of self-abnegation for the sake of Jesus Christ and His little ones! They are, as it were, on the height of Thabor. They have not as yet traversed the

way to Calvary. True, they have been warned of its inevitableness; but in their ecstatic joy they heed not. They have received the Crucifix—truly more than a symbol—but have not as yet felt its weight. They start out with all the glow of enthusiasm to do great things for God and the Church. The roseate hue of that happy morn soon fades into sad reality. Hardly sad, however, for the religious soon learns that as the Cross was his Master's, a portion of it is his, and in that thought is born the courage to do and the fortitude to persevere.

Discouragements will come. They must come. The teacher fails to see his pupils progress. Why discouraged? Is he not doing his best? Can the Lord for Whom he is laboring expect him to do better? He thinks he is accomplishing no good for souls. His pupils seem indifferent to carefully prepared instructions. Is there not cause for discouragement here? Not at all. Our Blessed Lord looms before us in the darkest hour this world has ever seen. What had He to offer to His Heavenly Father as the fruit of that day's sacrifice? One soul—an outcast of society. What a wealth, infinite wealth of sacrifice! What seemingly inadequate compensation! And we, who labor in His Footsteps, gathering in the fruit of His labors, shall we expect to do more? Shall we be discouraged at efforts slightly rewarded? If we were laboring for ourselves, then might we at times be discouraged. But God does not ask us for much; He asks us to do much; the doing with Him is the giving. Then let us have courage, courage buoyed by faith. Courage is necessary for lightness of heart, and only he with a light heart has that energy of soul so necessary to put life into his work. Let us work faithfully, perseveringly, leaving the issue in God's hands, Who rewards the purity of intention rather than the sublimity of action.

As the proud man is unjust, the humble man must be just. Justice in the teacher is of paramount importance.

By injustice he loses confidence; in losing confidence, he loses all chance of doing good. Now, being just does not mean treating all alike, but treating all fairly. All cannot be treated alike, as individual characteristics must be taken into consideration. Here comes into play the discerning power of the teacher; he must know the characters he deals with and treat them accordingly. Some are led by mild methods, others would be misled by the same. It would be an ignorant physician who should prescribe the same medicine for all his patients, irrespective of disease. Justice in the teacher wards off the bane of the classroom—partiality. Some children are attractive by nature; others, repulsive. We are naturally drawn to the former; it requires violence to our nature to so regard the latter. It is a foolish thing in a teacher to allow his affections go out to one or two and let it be known in divers ways. Children are wise, keen in their perceptions, and seldom wrong therein. If they feel the teacher has no use for them, particularly when they are less favored in the gifts of nature or fortune, then goodbye to the teacher's influence morally and spiritually. And the favored ones, what of them? Soon they will perceive their advantage and make use of it. So that, in aiming to benefit a few, the many have been neglected, and the opportunity to do good to all has been lost. Justice, the virtue of kings, is pre-eminently the virtue of those who labor for the King of kings.

Firmness is another daughter of humility. The teacher, whose authority in the classroom is unquestionably necessary, must be firm. Firm in the right; never in the wrong. The firm teacher is not one who never gives way. No; he is one who, when he sees he is right, does what is right. But the teacher is not always in the right; and then it is not contrary to firmness—far from it—to give way. In so doing he does not descend from his pedestal one inch; on the contrary, he goes higher up: he does not renounce one iota of his authority; he enhances it. Yet

even when he is in the right, he can at times give in and still not lack in firmness. He may have assigned punishment for various misdemeanors; it may be an afternoon when the circus is in town; a great baseball match may be on hand; or the coasting and skating may then be excellent; now, the judicious teacher can, by listening to entreaties and accepting promises of betterment, "let them off" and gain immeasurably in their esteem and good will. The teacher can use to advantage his kindness and sympathy without injuring his justice and firmness. But if he sits like an inexorable judge, deaf to all entreaties, even glorying in the chance of making them feel his power and lack of sympathy and interest, then, his firmness has passed beyond the stage of virtue, and degenerates into the worst fault of the teacher—meanness. He may command obedience, but no respect; he may form automatons, but not men. However, if pardoning easily follows offences, he goes to the other extreme and likewise develops careless habits. The golden mean here is the guide. Though "to err is human; to forgive, divine;" still, none of us would be so rash as to rely on Divine forgiveness unmerited. So, in the classroom, let the teacher forgive where forgiveness is merited and punish where it is not, and he will be firm, treating different natures in a different manner without being in the least unjust or partial.

The very quintessence of humility is diffidence of self. Father Faber beautifully says that Mary had no self on Calvary; it could not have existed there. Likewise, self has no place in a religious classroom. Nothing can be done for God without God. If the teacher relies on self, his work may thrive, but only for a time; it will die with self; only those works bear the stamp of immortality which have the imprimatur of God, and His blessing rests only on works done for Him and through Him.

It was Archimedes who said: "Give me whereon to stand and I will move the world." The teacher has what

the Greek had not—place on which to stand. Though in the world, he is not of it. He does not attempt to speculate like the ancient philosopher; no, but he attempts something infinitely greater—not to move the world, but to move the souls of the world, place them on a higher plane, and ultimately, in heaven. Can he do this unaided? Foolish thought. No. Prayer is his lever; Faith, his standing place. The firmer he stands, the more effective is his device. As his Divine Model prayed amid the olive trees ere attempting to pass the great day of His labor; so must the teacher each day before beginning his labors seek the seclusion of the chapel and before the tabernacle gather strength and help to do that day by grace what he cannot do by nature. Do we need a Tennyson to tell us "More things are wrought by prayer than this world dreams of?" No; we have the ever-present Lord before us Who said: "Ask, and ye shall receive; seek and ye shall find." And what shall we ask? What shall we seek each day? Nothing for ourselves. It is God's work we are going to do; it is for Him we are going to do it. As He must will the work to be done so He must give us the grace to do it, and do it as He would do it. Failure, then, for the teacher who obliterates self is as impossible as a Divine failure.

Finally, let us cultivate the spirit of love. Daily we banquet at the Feast of Love. Let us daily carry that love with us. Love makes all things easy. Love ennobles; love purifies. Let us love our work; let us love that we may be loved; love, that we may draw all hearts to ourselves, not for ourselves, but that we may present them to the loving heart of Jesus and follow the inspiration of every Catholic teacher: "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven."

BROTHER JULIAN RYAN,
Congregation of Xaverian Brothers.

Louisville, Ky.

THE WORK OF THE GREY NUNS IN BUFFALO

The history of Catholicism in New York State is bound up with that of the early French explorers and missionaries. Almost the beginning of the seventeenth century saw the Franciscan and Jesuit missionaries attempting to evangelize the savage tribes of the Hurons and the Iroquois. Father Isaac Jogues was the first priest to administer the sacraments within the limits of the present State of New York. A few years later the first house of worship erected in the State was consecrated in November, 1655. It was a tiny chapel made of bark, raised with the assistance of the Onondaga Indians, and dedicated to the worship of God and named in honor of St. John the Baptist. The whole country was placed under the protection of the same saint by the missionaries, Fathers Joseph Chaumonot and Claude Dablon.

Treachery, massacre, martyrdom were the Indian rewards for the Christ-like ministrations of the French missionaries. But what did it matter when four thousand souls were baptized among the Iroquois, when schools were established for the training of the young?

During the English Colonial times the practice of the Catholic religion was in many places publicly proscribed. By society in general, Catholics were ostracised. It was not, in fact, till after the close of the Revolutionary War that the prejudice against Catholicism began to be dispelled. The influence of France was felt here, as in the early missionaries to the Indians. The French and Polish nobles who fought with the Colonists in the struggle for freedom were Catholic and openly so.

Western New York was still an unbroken forest when, at the close of the Revolution, the Catholics of New York City began to assemble for worship in the little church

of St. Peter, in Barclay street. After the end of the war a large tract of land adjoining the Genesee Valley was given by the government to officers and soldiers of the late war. Catholics were undoubtedly among them. As no provision for the performance of their religious duties existed nearer than the church at Albany, built in 1797, it is not surprising that some lost their faith in these circumstances. Marvelous it is rather that the kernel of truth remained in so many.

In 1801, the Holland Land Company was instrumental in opening up the present city of Buffalo to settlers, chiefly, I believe, because the site was advantageous for trade with the Seneca Indians whose reservation was located on what has since been called Buffalo Creek. Hither, in 1804, came Louis Stephen Lecouteulx, a French nobleman to whose generosity the Catholics of Buffalo owe so much.

The beginning of the Erie Canal in 1817 increased tremendously the number of immigrants, particularly among the Irish, but for many years they had neither priests nor churches. In the autumn of 1829 the Rev. N. Mertz came to Buffalo as the first resident pastor. He took charge of the little log church built on the plot of ground donated by Mr. Lecouteulx, and where now stands the splendid Gothic structure of St. Louis' church.

In 1832 Buffalo was incorporated as a city, with a population of 40,000. As the growth of the Catholic population of Western New York had kept pace with the growth of the towns, Rome decided, a few years later, to establish two more bishoprics in the State of New York, one at Albany and one at Buffalo. The Very Rev. John Timon, the visitor general of the Lazarists, was selected as the bishop of Buffalo. He was consecrated in the cathedral of New York on October 17, 1847, and the next day he started for his See. His new dignity brought him truly apostolic poverty, labors, and conflicts, in which his

foes were sometimes of his own household. A great man he was, with somewhat of Abraham Lincoln's rough-hewn humanity and home-spun simplicity. A great saint he was, after the fashion of those of old whose fasting and prayers were incessant, whose zeal and whose charity knew no rest.

Very shortly after Bishop Timon was established in his diocese he began the work of organizing the different charitable institutions needed for his flock. The orphans, the sick, the old and destitute, the deaf mutes, the wayward, all were cared for in turn before the good bishop considered the intellectual needs of his flock. The formation of parochial schools was then his first care. The Irish Catholics who were compelled to obtain their education in the public schools in Buffalo's early days had much to endure. I can recall the blue eyes' flash of reminiscent indignation with which one who had borne it spoke of the bigotry, the nicknaming, the petty nagging, that was the fate of the clever, sweet little girl bearing an honorable Irish name.

The parochial schools established, the next step in the bishop's plan was the formation of a college for boys and academies for girls. Room and welcome there were in his diocese for many orders. Hearing of all that had been accomplished by them in other fields, Bishop Timon, in 1857, invited the Grey Nuns of the Cross to establish an academy for young ladies. At the same time, at the urgent request of Rev. Father Chevalier, O. M. I., then pastor of Holy Angels' church, founded a few years previously by the Oblates of Mary Immaculate, the Sisters agreed to take charge of his parochial school.

The Grey Nuns of the Cross were founded nearly two centuries ago by the venerable Madame D'Youville, whose life and labors coincided with the first seventy years of the eighteenth century. Her work and her delightful and interesting personality are themes too

engrossing to be touched upon. Suffice it to say that her apostolate for the sick, the poor, and the afflicted is continued by her children. God's work, in this as in all cases, has prospered and the Grey Nuns have now more than a hundred foundations. The institute established in Montreal by the saintly widow of the Chevalier D'Youville has since then divided into several independent channels. These branches of the Order have their respective mother-houses at Montreal, Quebec, St. Hyacinth, and Ottawa. There are now more than four thousand members of the combined communities, seven hundred in Ottawa branch alone. From the mother-house at Ottawa have come the religious who founded the convents of Buffalo, Ogdensburg, and Plattsburg in New York State, and the Lowell and Haverhill missions in Massachusetts.

From Ottawa five nuns arrived in Buffalo on the 28th of October, 1857. Their names were Mother St. Peter, Sister Augustine, Sister Kelly, Sister Mary Patrick, and Sister Raisenne. The first three were long since called to their reward, the two latter are at the mother-house in Ottawa, active and well. Sister Mary Patrick having recently spent several laborious years in Buffalo, was recalled to Ottawa in July, 1910.

The Superior General, Mother Bruyère and her assistant, Sister Thibodeaux, had accompanied the Sisters to their new mission. No arrangements had been made for them and the poor Superior returned to Ottawa much disheartened at the abject poverty surrounding her children. The Oblate Fathers gave them shelter until, on the 20th of November, they were able to take possession of their little convent in Fourteenth street, near York, where, on the following day, the first Mass was said. Even these few weeks of preparation had not been unblest by the exercise of their chosen work. On the 4th of November, the first classes were organized in the old church of the Oblates, which had at one time been the county alms

house when the present Porter avenue was still almost in the primeval wilderness. Thousands of boys and girls have since those early days received their training for life's battle from the Grey Nuns, the pupils of today being housed in what is perhaps the finest parochial school in the United States; but none, I venture to say, were more thoroughly taught and trained than those thirty-eight boys and twenty girls who were registered in the humble, poorly equipped schoolroom in November, 1857.

To their teaching the Sisters speedily added the visiting of the poor and sick in their homes and the holding of catechism classes in one or two churches at the request of the pastors. Later on, another work of charity was begun and is continued to this day, viz, that of visiting the unfortunate inmates of Erie county penitentiary. The amount of good that has been accomplished through this work alone would fill a volume.

The "Select School" which the Nuns had been petitioned to start had its humble beginning in a rented house in Niagara street, near Carolina. There it was that Holy Angels' Academy was opened on September 1, 1861. Twelve pupils were registered on that first day, under the charge of two teachers, Sister St. Mary and Sister Mary Patrick.

In 1865, the boarding school was begun and the Sisters, having acquired the double building at 323 Niagara street, moved from their little home in Fourteenth street. The classes had grown steadily and many new teachers were added. One realizes that Providence had something to do with the success of an institution whose beginnings were laid in those days of storm and stress, the war period. Those dark days when anxiety gripped at almost every heart, when wages were low and prices incredibly high, were hardly the times that worldly prudence would have suggested for the starting of a Catholic academy

of higher education. Nevertheless, it prospered, and the charter of the academy was obtained in 1869.

The saintly Bishop Timon died in April, 1867, and his successor, the Rt. Rev. Stephen Vincent Ryan, continued his predecessor's warm interest in the Grey Nuns. Acting on his advice, the Sisters decided to build and, therefore, purchased the present site in Porter avenue, forming the block between Prospect and Fargo avenues. The cornerstone of the central building was laid on August 4, 1872, by the bishop, who donated the beautiful statue of the Blessed Virgin which still stands over the front entrance. A little over a year later, on November 4, 1873, classes were begun in the present home of the academy. What years of toil lay before that beginning, what years of toil followed after, only God and the Guardian Angels of the Grey Nuns know. They themselves have smilingly forgotten all that was painful in those early struggles.

One stormy Saturday afternoon in January, 1879, the fearful visitation of fire came and the beautiful new building was partially destroyed. The intrepidity of the Sisters and the kindness of friends enabled them to triumph even over this blow. Two or three days after the fire the classes were resumed in the rectory of Holy Angels' church, generously placed, for home and school, at the services of the Grey Nuns, by the rector, the Rev. J. M. Guillard, O. M. I.

In September of the same year the Sisters returned to the academy, which had been rebuilt and improved. The steady growth of the school compelled additions in a few years. Fortunately, the spacious grounds allowed for growth. In 1887, and again in 1899, substantial brick wings were added to the main building.

Mother St. Peter, the first Superior of the Buffalo foundation, had been succeeded by Mother Phelan, under whose supervision the main part of the academy had been built. She was recalled to the mother-house for a much-

needed rest, and was succeeded in 1879, by Sister Mary Angela, who, in turn, was succeeded by Sister Kirby in 1885. Sister McMillan was the next superior and was followed, in 1901, by Sister St. Stanislaus, who departed for other fields of labor in July, 1910, having seen the great undertaking of D'Youville College become an accomplished fact. The present Superior is Sister Mary Augustine who had filled important offices in her community before assuming her present charge.

A great factor in the success of the Grey Nuns has been, I think, the quality and personality of each Superior and of the members of the community in general. This has probably been remarked of other communities, and it is doubtless true, for commonplace people rarely become religious. One is naturally tempted to mention in detail the gifted Sisters who, in the early days, in recent times, and today, have formed and are forming the characters of thousands of young girls, not alone of their own faith. Many young ladies of the various Protestant creeds and the Hebrew faith have received their education within the walls of Holy Angels' Academy. The etiquette of the cloister seems to forbid even the lay chronicler from paying what is not a tribute of praise but a debt of justice due to an honorable alma mater. But the fact is patent that the thirty-seven Grey Nuns who are at present at work in Holy Angels' Academy, instructing its more than three hundred pupils, are no whit inferior to their predecessors. The primary classes, the grammar grades, the high school classes, are all in charge of women who are experts in their line. Natural talent, the best of pedagogical training, the constant experimenting in and adoption of the best of modern methods, untiring enthusiasm and devotedness, combine to make each of these teachers, including the Sisters devoted to the teaching of music and the languages, a supreme mistress in the great art of education.

A comment on the present faculty brings ever to one's thought the remarkable woman whose long career of usefulness ended on the 24th of May, 1907, three years after the celebration of the Golden Jubilee of her profession. On that day Sister St. Mary, a pioneer teacher, part of whose youth had been spent in a mission to the Indians of the Red River district of the Canadian Northwest, went to the reward of a life of joyful labor, prayer, and austerities and great physical suffering. All who came in contact with her were immeasurably benefited though they accepted but a hundredth part of all she willingly offered. Of Sister St. Mary, more than of most human beings, the words of a' Kempis seem descriptive: "With two wings a man is lifted up above earthly things, namely, with simplicity and purity."

"The light that never was on land or sea," but that seems to gleam occasionally for the very youthful, the very happy, or the very saintly, was kindled for many at the Holy Angels' Academy by the lectures in literature of a certain little nun, magnetic, enthusiastic, very learned, whose pupils listened spell-bound to her eloquence. She has been for many years a treasured force in the Grey Nuns' Convent of Ottawa, but her teaching and that of many who succeeded her in Buffalo was for the young minds surrounding her a permanent uplift towards the things of the mind, a comprehension, in a reasonable sense, of that much exploited phrase "the joy of living."

The last undertaking of the Grey Nuns in Buffalo bids fair to be covered with the success of their previous efforts.

Bishop Ryan's successors, the Rt. Rev. James Edward Quigley and the Rt. Rev. Charles H. Colton, continued to manifest the kind interest in the work of the Sisters that had been shown by the first bishops of Buffalo. Bishop Colton's far-seeing, intense interest in Catholic education

realized that a Catholic college for women was a necessary complement of the educational institutions of Western New York. Accordingly he urged upon the Grey Nuns this ambitious undertaking. Sister Stanislaus, at the Bishop's solicitation, consented the more willingly to begin the college because the old building even with the large additions already mentioned had been quite inadequate to the needs of the numerous pupils and Sisters. Accordingly, in September, 1907, the magnificent structure destined for the purposes of D'Youville College was begun. It is of pressed brick and reinforced concrete and is in every way the most up-to-date structure of its kind in America; with the handsome building of the academy, it forms an imposing and beautiful architectural pile. The view from the studio through the vista of surrounding Prospect Parks and overlooking the waters of Niagara and Lake Erie is enchanting.

The celebration of the Golden Jubilee of the Sisters' arrival at Buffalo was postponed because of the building operations and was duly held the following year by a three days' festival, beginning November 4, 1908. A few weeks previously D'Youville College (so named in honor of the venerated Foundress of the Grey Nuns) was opened on September 24, 1908. Very fittingly the celebration of the Mass of the Holy Ghost in the convent chapel was the first ceremonial.

The charter for the new institution had been obtained by special Act of the Legislature at Albany on April 8, 1908. By the charter the college was empowered to give degrees in Arts, Science, Philosophy, Pedagogy, Literature, and Music.

There is at present an earnest, enthusiastic, intellectual band of young students, some thirty in number, pursuing the various courses. The professors, clerical and lay, and Sisters, comprising the faculty are a very superior body of teachers, of the highest culture and scientific

attainments, all thoroughly in love with their work and capable of bringing out the very best from each student.

D'Youville Magazine, started in November, 1908, is the college organ. For the first year or so the Alumnae of the Academy (the association having been formally organized by the late Sister St. Mary in June, 1881) lent some slight assistance to the editors of the magazine. At present, however, it is quite independent of all but the clever pens of the college students and compares more than favorably both in outward appearance, editorial management and commentaries, and original contributions with any college journal in the land.

The D'Youville collegians do not lack for "the good times" so dear to every girl's heart and the happy blending of work and play which is warranted to make Jill *not* a dull girl forms a delightful present and will give a more delightful retrospect to the young lives. It is doubtful if the medieval damsels who penetrated occasionally into the university's hallowed precincts were more in earnest, or the fashionable girls at Vassar more full of fun, than the maidens of D'Youville.

At the time of their organization the Holy Angels' Academy Alumnae devoted themselves to the task of procuring the best lectures and musicales for the benefit of the teachers and pupils of the academy. The musicales have offered the finest productions of the classic and modern composers, under the direction of Miss Elizabeth A. Cronyn, whose exquisite voice and talents as a teacher in her chosen art have ever been generously placed at the service of her alma mater. Under her auspices the most brilliant musicians in Buffalo have been heard in the old Recreation Hall of the Academy or in the harmonious setting of the College Auditorium.

A complete list of the lecturers would be a resume of the best known Catholic literateurs of the past thirty years. The late Eliza Allen Starr, the famous art critic, was among the first, while among the most recent was another woman, Miss Katherine E. Conway, honored as

the recipient of the Laetare Medal from Notre Dame University, and distinguished for her journalistic and literary accomplishments.

Since the founding of D'Youville College a splendid lecture course has been one of its most admired features. As these lectures are open to the public, it frequently happens that most of the lovers of culture in Buffalo are to be found in the beautiful auditorium of the college. Among the learned and distinguished lecturers who have been heard there are Dr. James J. Walsh, of New York; the Rev. Drs. Shahan, Pace, and Shields, of the Catholic University; many eminent clergymen from the Buffalo diocese; the well-known statistician, Professor Monaghan; and Professor Martin, of the college faculty, whose talks on French historical subjects have been delightfully interesting.

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"THE IMITATION" AS A HIGH SCHOOL TEXT

The trend of English teaching in high schools within the last decade or two has been, in so far as literature texts are concerned, in the direction of what might be called the life books of the race. DeQuincey's famous distinction between the literature of knowledge and the literature of power has been widely recognized, and the leaning has been unmistakably toward the literature of power. The days of scrappy extracts and "choice selections" and garbled versions and manuals giving everything about an author except his books are now happily in the past. Modern English teachers in secondary schools demand more books, and fewer books about books.

This tendency makes the introduction of a' Kempis's "Imitation of Christ" into the high school a sane and consistent proceeding. The book is one of the great books of the world. It is a human document. It is the voice of the race. Its tones ring true to universal human experience, its message is fraught with the intangible but unmistakable quality of permanence. It is not the utterance of "an idle singer of an empty day;" rather is it, in the familiar Miltonic phrase, "the precious life blood of a master spirit." In short, "The Imitation" finds its logical place in the high school because it is a piece of literature.

And if this be true of the secular high school, it is immeasurably more true of our Catholic high schools and academies. For "The Imitation" is a book deeply and vitally Catholic. It is not only literature, but Catholic literature. It ranks among the most precious of the heritages bequeathed us from the ages of faith.*

*The use of "The Imitation" in our schools has been greatly facilitated by the inclusion of an English version of the work in the Macmillan Company's Pocket Classics. The text has been edited, with introduction and notes, by Brother Leo, F. S. C., Professor of English Literature in St. Mary's College, Oakland, California.

In general, there are two methods by which "The Imitation of Christ" might be taught with profit in high school and academic grades: The teaching may proceed from the times to the text, or from the text to the times. The former method would be particularly efficacious were the study of "The Imitation" made supplementary to historical study of the Middle Ages and of the period just before the Reformation. But in most cases the second method of study—from the text to the times—will prove of more utility. A tentative plan by which this method of studying the book may be realized in the average high school class is here offered.

The initial aim of the instructor must be to arouse the interest of the pupils. It is safe to presuppose that they know practically nothing of the book or of its author. Hence the primary problem facing the teacher is to bring the pupils into pleasant relations with the work before the reading of it is actually begun. This initial interest may be secured in several ways:

1. *Informal talks concerning the influence of "The Imitation."* Many of the great minds of the last five centuries have held the book in high regard. King Louis XVI, in the days of his affliction, found lasting comfort in its pages. Comte made it a part of his Positivist ritual. St. John Baptist de la Salle, the founder of the Brothers of the Christian Schools, made a daily reading in "The Imitation" a point of rule for the members of his congregation. The simplicity and directness of its style pierced the sophistication of La Harpe and truth flooded his soul with the light of an apparition. General Gordon had a copy of "The Imitation" in his pocket on the day he fell before the Mahdi's spears at Khartoum. It was the consolation of John Boyle O'Reilly in his prison cell. Matthew Arnold calls it "the most exquisite document after those of the New Testament, of all the documents the Christian spirit has ever inspired." It deeply impressed

Ruskin; and George Eliot, in her "Mill on the Floss," has paid the little volume of Thomas a' Kempis an eloquent and impassioned tribute. Hundreds of men and women in various walks of life have found in "The Imitation of Christ" a fountain of solace and of inspiration.

2. *The reading of favorite passages from the text.* It goes without saying that the instructor must himself be familiar with "The Imitation." He can share his enthusiasm with the class by quoting from the text passages that have especially appealed to him by reason of their beauty, their truth, their wisdom, their mysticism or their practicality. He can comment briefly on them and induce the pupils to do the same. This is one of the most effective means of securing the interest of the class.

3. *An attractive biographical sketch of the author.* Were we teaching "The Lady of the Lake" we should arouse the interest of the pupils in the personality of Scott; were we teaching Milton's minor poems we could not well neglect Milton. For a much greater reason, the class should be introduced to Thomas a' Kempis before they settle down to a serious study of his masterpiece. A rightly directed class talk on a' Kempis will achieve this purpose. The instructor must strive to limn a life-like picture of the monk of Mount St. Agnes and to fill in, with vivid bits of coloring, the background of the times in which he lived. The treatment should be suggestive rather than exhaustive.

4. *Emphasis on the literary quality of "The Imitation."* The book is to be studied, not as a treatise on the spiritual life but as a literary masterpiece. That the pupils will secure from the study a fund of spiritual nourishment is an assured fact; but the teacher must bear in mind that the moral value of his lessons will be all the more significant if he himself do but hold his peace and allow Thomas a' Kempis to touch youthful hearts and inspire youthful zeal. In other words the instructor,

especially if he be a religious, must remember that he is a teacher of literature and not a missionary preaching on the four last things. He will emphasize the fact that "The Imitation" is one of the great books of the world because it is an expression of life, a commentary on life and a contribution toward a philosophy of life. And he will show that all supreme literary achievements, like "Hamlet" and "The Divine Comedy" and the Homeric poems, possess those three qualities.

Initial interest in the book and its author being secured, the next step in the teaching of "The Imitation of Christ" is what may be technically called the rapid reading of the text. The word rapid connotes concentration rather than speed. The rapid reading consists in familiarizing the class with the letter of the classic and in giving brief explanations of passages difficult to understand. During this stage of the teaching, the attention of the pupils should be centered on the text of "The Imitation" and should not be permitted to wander to any notable extent along the by-paths of thought however suggestive and inviting.

A considerable portion of the rapid reading should be done in class, sometimes by the students and sometimes by the teacher. But the best results will not accrue unless the pupils be persuaded to read at least some portions of the book out of class time. That such outside reading has been performed and performed rightly the teacher may learn by questions and class discussions. The pupils must be taught to use for themselves the critical and explanatory notes at the end of the Macmillan edition.

The teaching next branches out from the text to the times. The letter of "The Imitation" is now well in hand; the next step is to lead the students to grasp something of its spirit. A second and more detailed study of the life of Thomas a' Kempis will bring out some of the characteristics of the time in which the book was written.

According to the maturity of the pupils assignments may be made for special study and research work along lines suggested by the rapid reading of the text and by the class discussions. This opens up an attractive and fruitful field of historical reading which the students may avail themselves of at the discretion of the instructor. The supreme consideration to be borne in mind is that the text of "The Imitation" must be made and kept the central point of interest to which all the special study and research work is but contributory.

One profitable field of research in connection with the book will be that dealing with the sources and influences of "The Imitation." A' Kempis derived most of his inspiration from the Bible. He likewise availed himself of the opportunities afforded by the reading of Marcus Aurelius, Seneca, Cicero, Virgil and other ancient classical writers. St. Bernard, St. Thomas, St. Gregory the Great and other of the Christian Fathers likewise influenced the monk of Mount St. Agnes. And he was especially indebted to the writers of the Brothers of the Common Life, generally known as the School of Windesheim.

Returning to the text, the class may now be induced to analyze the general plan of the work, determine its scope and make a special study of its most notable chapters. Chapters especially susceptible to such treatment are: "Of the Doctrine of Truth," Book I, iii; "Of the Examples of the Holy Fathers," Book I, xviii; "Of the Love of Solitude and Silence," Book I, xx; "Of Familiar Friendship With Jesus," Book II, viii; "Of the Royal Road of the Holy Cross," Book II, xii; "Of the Wonderful Effects of Divine Love," Book IV, v.; "Of the Different Motions of Nature and Grace," Book IX, liv; "That All Our Hope and Confidence Are to Be Fixed in God Alone," Book IV, lix.

Another effective device in the special study of "The Imitation" is the collecting and grouping of passages

bearing on given subjects. Let the students go over the entire work with a view to finding and noting passages bearing on such topics as business, study, silence, humility, zeal, etc. This plan will have the twofold advantage of impressing upon the students many of the leading ideas set forth by a' Kempis and of making them, through repeated and systematic readings, more and more familiar with the text.

A particular phase of the work just indicated should be the selection and tabulation of chapters and passages bearing upon the actual life of the students, on their intellectual employments and their religious duties. Thus, for instance, they can be led to perceive that the reading of portions of the Third Book* will form a special aid in preparing themselves for the reception of Holy Communion. They may also select chapters suited to various moods, fortunes, and conditions.

The better to realize the nature, scope and limitations of "The Imitation of Christ" as a literary masterpiece, the class may now establish comparisons along definite lines between the treatise of a' Kempis and works of literature with which they are already familiar. The correlation of "The Imitation" with such masterpieces as the plays of Shakespeare, the "Æneid," and the poems of Tennyson is quite within the ability of the average high school class, especially if the teacher knows how to conduct class discussions in a stimulating and fruitful way. Let us suppose, for example, that the class has already studied "Macbeth." "The Imitation" may be reviewed as a commentary on the play, and passages and chapters may be selected for re-reading that bear especially upon the characters and the ethical significance

*That is, the book concerning the Holy Communion. Many editions of "The Imitation" make this part of the treatise the Fourth Book, a proceeding for which the only warrant is custom. The correct order of the books, as given in the a' Kempis manuscript of 1441, has been millan edition.

of the drama. The educational value of this work of correlation can scarcely be overestimated.

Another branch of correlation naturally suggests itself. The class discussions might at times assume the nature of more or less formal talks by the pupils on certain phases of thought suggested by the study of "The Imitation," thus correlating the work with oral composition. And, of course, the results of the students' research work along assigned lines can be embodied in essays more or less ambitious in scope and design. Some teachers of English find it practicable to have most of the theme-writing of the students done in connection with the literature being studied at the time, and to such teachers "The Imitation of Christ" will offer unusual possibilities.

Among books especially useful to both teacher and students in connection with a study of "The Imitation" are Dom Vincent Scully's "Life of the Venerable Thomas a' Kempis" and Brother Azarias's "Phases of Thought and Criticism." The former is the most accessible biography of a' Kempis that we possess in English and is a book written with discrimination, sympathy, and insight. The latter contains a celebrated chapter on "The Spiritual Sense of 'The Imitation'" which is at once a masterpiece of style and thought. Both are for the teacher indispensable desk books. A sufficiently ample bibliography will be found in the Macmillan edition.

In the last analysis all teaching depends on the teacher, and this applies with special force to the teaching of "The Imitation." Methods, even good methods, have their limitations; at best, they are but the dry bones in the prophet's dream which must be clothed with the flesh of the teacher's knowledge and vivified by the teacher's enthusiasm. Let the instructor know the book and love it, and his work will be a success.

LESLIE STANTON.

CORRELATION IN THE TEACHING OF RELIGION

Owing to the growth of the biological sciences and under the influence of the doctrine of evolution the principle of correlation has recently taken on a new meaning. Its connotation has ceased to be wholly morphological; it has in fact become predominantly physiological. The principle of correlation as it is now currently accepted in the field of education demands that each new thought element be related to the previous content of the mind not along structural lines alone, but in a relationship of reciprocal activity. In its name the teacher insists that each new thought element taken into the mind shall be so related to the previous mental content as to shed its light upon every item of assimilated knowledge and that in turn it shall be illumined and rendered intelligible by the light which falls upon it from each truth that holds a place in the structure of the growing mind. In the development of the mind, as in the development of organic life, the old teleology is reversed: the organ is now commonly regarded as the result of function instead of as its antecedent. And so in the field of education we no longer rest content with mere erudition. We are dissatisfied with methods of education the highest aim of which is to properly ticket items of information and to systematically store them in the memory for future use. The mind, we are told, is developed by each new truth that functions in it, whereas, those truths that are not functional, however valuable they may be to the adult, impede development and menace the health of the child's mind.

It were a waste of time for one whose immediate interest lies in the methods of teaching religion to enter upon a consideration of the proofs which may be adduced in support of the principle of correlation. In theory, at

least, little or no objection to this principle will be encountered and if practice should lag behind, it will form no exception to the relation which too frequently exists between theory and practice in matters educational. This, however, should not prevent us from employing every available means for bringing our practice into conformity with our principles.

The principle of correlation should find a twofold application in every school. It should enter into the structure of the curriculum and it should govern the organization of the materials in each subject taught. No branch of knowledge can be successfully mastered as an isolated system of truth. The results of such attempts are invariably non-functional memory loads which impede rather than promote mental development. Physics without mathematics would be incomprehensible and mathematics apart from its application in astronomy and the other sciences would lose most of its value. What value would attach to geography if studied apart from history and economics? And who would undertake to teach history to a class of students who knew nothing of geography? In the construction of the curriculum the various branches must be correlated at every step, otherwise failure will be the inevitable result.

In the light of this truth, what may be expected from a curriculum in which all the secular branches are presented in their mutual correlations and from which is completely excluded religion, the element which should be the center of the entire system of truth that is being unfolded in the growing mind? Both religion and the secular branches must inevitably suffer by this enforced estrangement; and religion will naturally suffer most, since it remains unsupported, whereas the secular subjects support each other to no inconsiderable extent even though religion, which should give unity and meaning to them, be excluded. Owing to the divergence of creed and

the conflict between the various denominations, the teaching of religion has been banished from our public schools. It was believed by many that the public schools might, without detriment to the interests of Church or State, confine their efforts to the teaching of the secular branches and leave religious instruction to the home and to the Sunday school. This policy of separation was not at first animated by any hostility to religion. Had the men who were chiefly responsible for carrying it into effect had an adequate comprehension of the principle of correlation as we now understand it, it is safe to say that they would not have consented to its violation in a matter of such paramount importance. Horace Mann was eloquent in his protests against the charge that he was driving Christianity out of the schools and he pointed to the history of the older civilizations as illustrations of the truth that no nation can long endure without religion; "that Greece fell when her gods became allegories; that Rome grew rotten when her people lost faith; that, in every one of the dead nations, faith was the soul of the people, and putrefaction followed its departure."* But the good intentions of the Father of the Public Schools were not sufficient to prevent the disastrous consequences of banishing religious instruction from its central position in the curriculum. Half a century of this mistaken policy has sufficed to empty the churches, to undermine the home, to destroy marriage, to produce an unprecedented increase in juvenile crime, and, what is perhaps more menacing to society than any of these, to place in the highest positions in our school system men who openly teach that religion is founded upon fable and that the normal result of its teaching is slavery and mental paralysis, men who would have us believe that religion is only an instinct and one that must not under any circumstances be allowed to develop into a rational system of belief and into a code of morals that rests upon super-

*Coler, *Socialism in the Schools*, p. 5.

natural religion and divine sanctions for natural and supernatural law.

The lord commended the unjust steward for as much as he had done wisely and acted consistently. And so we must at least give the French infidels credit for knowing what they were about when they initiated and successfully carried into effect the policy of laicization in the schools of France. Protestant denominations are beginning to realize the mistake that was made in this country and are striving to retrace their steps. The Lutherans have all along withdrawn themselves from the de-Christianized public schools; the Episcopalians in many places are beginning to support their own schools; *America* quotes Dr. Hamilton Chancellor of the American University, as saying in a recent address before the Newark Methodist Conference "The Methodist Church has seen its mistake in not recognizing the visitation of opportunity in years gone by. It is only by making education a part of the activities of the church and by making religion a part of the educational system of the American universities that the principles upon which the government of the nation was founded can be preserved and the best interests of modern civilization conserved."

The Catholic hierarchy of the United States realized this truth from the beginning. In 1840, when the battle for state support of denominational schools was being fought in New York, Bishop Hughes insisted that the attempt to teach morality without religion must inevitably result in practical infidelity or indifference to religion and that the tendency of the public schools as they were actually conducted was to draw away the mind of the Catholic child from the religion of his parents. He based his claim for state support of Catholic schools on the fact that in the Catholic schools the children received the same education in secular branches which they would get in the state schools and that together with morality the

principles of religion were inculcated, which must inevitably "make the rising generation better citizens, more upright in the intercourse with their fellow-men, more mindful of the sacred relations of the married state, and more attentive to their social duties."* In the fight which he carried on so gallantly against the religious prejudices of his day Bishop Hughes offered a compromise which has actually been tried in more than one city of the country during the last half century. To meet the constitutional objection against appropriating public funds for the support of any religious organization, Bishop Hughes based the claim of Catholics in this matter on their rights as citizens and professed a willingness to exclude from the curriculum of the Catholic school any positive and explicit teaching of the Catholic faith during the regular school hours. The compromise, however, was not accepted and the Catholic Church throughout the country faced the situation bravely and built the magnificent system of parochial schools of which the Catholics of America have such good reason to be proud, and to which the vigorous life of the American Church is chiefly due. As we look at it now, we see that an all-wise Providence used the malice and hatred of the enemies of the Church to defeat compromises which must inevitably have led to the sapping of the foundations of the faith of her children.

It is not sufficient that religion be taught in the same building and by the same teachers who impart the instruction in the secular subjects. The high moral character of the teacher must, of course, always be productive of good results in the minds of the children and the religious garb of the teacher, standing as it does for a life devoted to the public welfare, must always be a reminder to the children of the unselfish devotion to God and country which should characterize the citizen and the child of the church. But much more than this is demanded for the efficient teaching of religion, nor can this demand be sat-

*Burns, *The Catholic School System in the United States*, p. 364.

ified by catechetical instructions given at stated times but unrelated to the other branches of the curriculum. Religion, to be effectively taught, must be interwoven with every item of knowledge presented to the child and it must be the animating principle of every precept which he is taught to obey. Without thorough correlation of religion with the other subjects of the curriculum, it can never take its proper place in the developing life of the child. It will remain a mere garment to be donned on Sunday and laid aside Monday morning when the real business of life is undertaken.

The proper correlation of religion with the other subjects of the curriculum does not imply that religion should not be taught as a separate study when the right stage of mental development for the systematic teaching of separate branches is reached, but it does require that in the early phases of the child's development, such as those usually found in the first and second grades, the teaching of religion be so intimately interwoven with every truth that is presented to the child as to leave but little room for separate formal religious instruction. All the vascular bundles of the tree run for a time in a single trunk before they diverge into separate branches, and so all the branches of the school curriculum should run together in the early developmental phases of the child-mind which antedate permanent mental growth. Such a correlation is demanded by the vital unity of the child-mind and where it does not obtain there is no life in any branch of knowledge that is taught as a separate system. There is a long preparation of the system of vascular bundles in the trunk before a separate branch is formed. This is as true of the mind as it is of the plant. Even where a branch is grafted into a native stem, preparation must be made to secure the continuity of the vascular bundles so that the life-giving sap may flow from the root and stem into the engrafted branch. And, when supernatural

religion is to be engrafted upon the native stem of fallen human nature the channels for natural impulse must deliver their life-giving energy to the supernatural life which is born of water and the Holy Ghost. A similar thought was expressed by Our Saviour and recorded in the fifteenth chapter of the Gospel according to St. John. "Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abideth in the vine, so neither can you, unless you abide in me. I am the vine; you are the branches: he that abideth in me, and I in him, the same beareth much fruit; for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth."

The intimate blending of things that are separated by polar distances has a large place in Catholic theology. It looks out upon us from the Incarnation; it is present on the Cross, where infinite power and human weakness seem to dissolve into each other; it lies at the heart of the old mystery that has ever confronted the philosopher who would reconcile the supreme dominion of God with the freedom of the creature. The necessity of cooperation with Divine grace was announced by St. Augustine in a phrase that seems almost a restriction upon the Omnipotence of the Creator. He tells us that "God who made us without our consent will not save us without our cooperation." The Catholic should therefore find nothing strange in the insistence that in the early years of childhood religion be taught in intimate association with every item of knowledge that is imparted in our primary grades.

Point of view and emphasis rather than subject-matter should separate the branches taught in the primary room. In the first grade the chief task to be accomplished is the bringing into vital relationship of the child's physical

and social inheritances. He came into the world with a definite body of instinctive tendencies and as his brain develops a greater or less number of additional instincts make their appearance. Among all these instincts—five are of paramount interest to the teacher whose privilege it is to introduce the child to the school. These are instincts which are shared by the higher animals; they are thoroughly selfish in their aims, and if the work of education were confined to their development along native lines, as the prophets of materialistic education would have us do, the highest results of the work of education would be a race of splendid animals equipped with the ape and tiger methods of the "struggle for existence." The aim of the Christian teacher, however, is to transform these instincts into their opposites. His aim is to make unselfishness replace the instinctive selfishness of the child; to lift the child from the biological to the ethical plane; to make social inheritance conform to and control physical inheritance; to engraft supernatural virtue upon the native stem of fallen human nature.

The five fundamental instincts which determine the infant's attitude toward his parents are: (1) reliance upon his parents for love; (2) reliance upon his parents for nourishment; (3) reliance upon his parents for protection; (4) reliance upon his parents for remedy; (5) reliance upon his parents for the models of his imitative activity. In all of these respects the child demands everything and gives nothing. It does not concern him what it may cost the parents to love him, to feed him, to clothe him and to guard him from dangers, to rescue him from accident and disease, and to set him an example at all times that will turn his feet toward the kingdom of heaven. The first task of Christian education is to transform these tendencies into their opposites, to teach the child to love as well as to demand love, to give as well as

to take, to protect the weak, to help the needy, and to edify others by leading an upright life. Moreover, the child must be taught to lift up his eyes to his Heavenly Father and to develop toward Him the fivefold attitude of a child toward his father. He must count upon His love, ask for daily bread, beg for protection against temptation and for deliverance from evil, and keep his eyes turned towards Him as the model of his imitative activities.

Apart from the operations of divine grace, the means at the teacher's disposal for the accomplishment of this wonderful transformation are the child's social inheritance which it has been customary to speak of as fivefold. (1) Science: the child must learn to adjust himself to the physical world in which he lives. (2) Letters: the child must learn through the oral and written speech of men the results of the experience of the race and the divine precepts which were given to guide man's steps through the darkness. (3) Institutions: all the higher aims of life are attainable only through human institutions, such as the home, the Church, the school, the state, etc., and the child must learn to adjust himself to these institutions. (4) Aesthetics: if the child is to rise above the level of other animals, above the dominance of physical appetites, his soul must be taught to respond to beauty in all its forms. (5) Religion: if he is to attain his high destiny as a child of God, he must learn to know God, to love Him, and to serve Him.

We may consider these five aspects of the child's social inheritance separately, but in the actual work of the primary grades they are inseparable. We may emphasize each of these elements separately, and in this way separate them from one another, but in the actual lessons of the classroom they must be interwoven in the close unity of the developing child-mind. In looking into the face of nature the child must be taught to see the face of his

Heavenly Father; he must hear the voice of God in the accents and speech of men; he must see reflected in the family circle and in the actions of the nesting birds his own relationship to God; and he must thrill to the beauty of God as he discerns it in the glowing sunset or feels it in the fragrance of the flowers. In a word, he must see God and feel Him in all things and find in Him the center of unity for the world at large and for his own life. In this way only can the mind of the child develop normally as a social and ethical being and as a child of God.

THOMAS EDWARD SHIELDS.

CATHOLIC SCHOOLS IN THE IMMIGRATION PERIOD

Economic and Social Factors

The year 1840 introduced a period of unprecedented economic prosperity in the United States, which lasted until the Civil War. The opening up of new and quicker routes of travel and traffic by canals and railroads, together with the steady development of manufactures, gave abundance of work, and the demand for labor brought a constantly increasing stream of immigrants from the Old World. The attraction which America had for the laboring classes, owing to the favorable conditions here, was intensified by the conditions existing in those countries from which they came. The Irish famine, particularly, which began in 1846, drove the inhabitants in immense numbers to this country, over a million and a quarter arriving during the ten years, 1854-1855.¹ Most of these, naturally, were Catholics. As the Catholic population in the United States in the former year was only 1,071,800,² these figures mean that, within a single decade, the Catholic immigrants arriving from Ireland alone were sufficient in number to double the Catholic population of the United States. German Catholics, too, came in large numbers. The stream of German emigration grew gradually and steadily from the year 1820, until, in 1851, it surpassed even that from Ireland. The proportion of non-Catholics was greater among the German immigrants than among the Irish, but a very large proportion of the Germans came from the Rhine provinces, and were staunchly devoted to the faith and religious traditions of their fathers. Ireland and Germany furnished nearly all the Catholic immigrants to the United States up to the Civil War.

¹ Commons, *Races and Immigrants in America*, p. 66.

² *Cath. Almanac*, 1845.

The Church

It is necessary to bear these economic and social factors in mind, if one would penetrate to the causes of the extraordinary activity of the Church in the United States during the period between 1840 and the Civil War, particularly on the educational side. Never before, perhaps, in her long and eventful history, did the church exhibit a growth at once so great, so orderly, and so solid. The phenomenon is doubtless to be ascribed, in the last analysis, to the vitality inherent in the Church herself; but much must be attributed to the favorable economic, social, and political conditions under which Catholic immigrants found themselves in America, and much must also be attributed to the character of the immigrants themselves. They were not simply absorbed; they were too numerous for that. The external system of the Church had to extend itself, to reproduce and multiply itself over again in order to make room for them. During the twenty years from 1840 to 1860, almost twice as many dioceses were organized as had existed at the beginning of this period. Nearly all of these new dioceses were West of the Alleghenies.

The bishops or vicars appointed to the new sees were, without exception, men devoted to the cause of Catholic education. Trained themselves, generally speaking, under Catholic auspices, they were not less profoundly imbued with the idea of the necessity of the Catholic school than had been the great prelates of the preceding generation. And they gave abundant evidence of the educational faith that was in them. The maxim of Bishop Hughes, "The school before the church," was given many a practical exemplification in the pioneer towns and settlements that dotted the great prairies and wildernesses of the West. Most often, however, the accepted educational policy ran, "The school alongside the church." As

a matter of fact, both church and school were frequently begun about the same time, while, if there was but one building, it was usually made to serve the double purpose of church and school.

There was no question raised as to the advisability of erecting distinctively Catholic schools. Here and there, where circumstances were specially favorable, support was gotten for the local Catholic school out of the common school funds; but this was exceptional. Catholics were called upon by their bishops and priests to pay a tax for their own schools, besides paying for the public schools. There was a hope that some day the American people would be led to see the injustice that lay in this; but the feeling was strong that Catholics must have their own schools, even if they had to pay double for them. The pioneer bishops and priests of the West during this period, like those of the East before them, were practical men—men who were used to wrestling with rough conditions and had learned by hard practice how to reach practical results. It was largely their own experience that led them to the conviction of the absolute necessity of the Catholic school. The stupendous task they were undertaking in attempting to provide for a complete school system for the entire Catholic population from the voluntary contributions of Catholics themselves, did not frighten them, although its immensity and difficulty were keenly apprehended; no more than did the equally stupendous task of building up the mighty material organization of the church. In both cases, they were prompted by faith; in both, they brought to the task the absolute confidence that springs from faith.

The Immigrants

Besides the favorable conditions existing here, and the Church, with her wonderful power of organization and her inherent vitality, another primal factor of the Cath-

olic educational development during the Immigration Period remains to be mentioned—the immigrants themselves. Something has already been said of their number and nationality. The pioneer bishops and priests in the new dioceses were, as a rule, of this class. Catholic immigrants were almost without exception poor. Driven from Ireland and Germany by famine or oppression, they were glad, on their arrival here, to get any kind of work, and the work they took up was usually of the hardest and least lucrative kind—out on the railroad tracks or in the grimy railroad shops, in the streets of the city or in the fields. They were the poorest of the poor of their day and generation. As we look back at it from the distance of the half century, the marvel is how men who received but the slender dollar-a-day of the average immigrant, with growing family to support, and newly purchased home to pay for, could, nevertheless, contribute not only to the building of churches and the support of pastors, but to the building of schoolhouses and the support of Catholic teachers as well. In thriving towns throughout the Middle West, traditions still linger which bear witness to the heroic quality of the self-sacrifices of the Catholic pioneers in behalf of religion and education. An instance which may be cited—for it appears to have been not infrequent—was that of men who had no money to give coming night after night, after their hard day's work of twelve hours, and laboring as long as there was light, at the work of laying the foundations or raising the walls of the new church and school. It was out of such self-sacrifice, in fact, that the solid structure of Catholic education was everywhere reared. The story of the first Catholic schools in Milwaukee and Chicago recalls the early history of New York, Baltimore, and Boston, just as the first foundations of the great teaching orders of the West recall the heroic story of the Georgetown Convent and of the Sisters of Emmitsburg.

Catholic immigrants did not need to be convinced of the necessity of Catholic schools. They were of one mind with their pastors and bishops on the subject. Centuries of struggle to preserve their faith and their national traditions had taught the Irish and the Germans the value of the religious school, and the emigrants to America simply brought with them the educational ideas which had become a part of their inheritance and their faith. This is why there was no question with the laity any more than with the clergy as to the wisdom of attempting to establish a separate system of Catholic schools. Like their pastors, the laity accepted this alternative as a matter of course, although the additional financial burden it brought to every home was keenly felt. There were many instances where a group of Catholic families, who were not yet numerous enough or able to secure a priest, hired a Catholic teacher themselves and started a Catholic school, although public schools were within easy reach. The Catholic school was thus simply the concrete, practical expression of an educational ideal that was common to all Catholics, and that was enrooted in the minds of the laity no less than the clergy. Leaders, of course, there had to be, and the leadership in the matter necessarily fell to the bishops and priests. But it was never argument that was needed, so much as practical direction; and often, as has been said, the leadership of the clergy was not waited for in the matter of establishing schools. Circumstances, it is true, sometimes precluded the establishment of Catholic schools. Catholics were, in places, too poor; or, not numerous enough; or, a teacher could not be had. In such cases, it often happened that years passed before a Catholic parish had a school of its own. The ideal, however, and the fixed purpose was everywhere the same; and this was, a Catholic school and a Catholic training, from start to finish, for every Catholic child.

If we consider the widely diversified elements that went to form the Catholic population in the new dioceses, this unanimity of thought and purpose must be matter for wonder. It was shared by Frenchman and Catholic native American, by German and by Irishman. It is still more wonderful, perhaps, that this unanimity was preserved, notwithstanding the widely differing circumstances into which the component elements of the Catholic population were thrown.

Everywhere, and everywhere almost at the same time, Catholic schools were springing up, in the great cities of the East, as well as in pioneer settlements in the West; in Protestant strongholds like Massachusetts and Connecticut, as well as in ancient Catholic centers like Detroit; in Catholic settlements scattered through the Allegheny Mountain region, and in the rising towns upon the great plains of the Mississippi Valley. There was no noise or agitation, such as accompanied the great educational movement making for the betterment of the public school system during the same period. The Catholic educational movement was not intellectual, but religious. It sprang from the heart rather than the head, and was the result of a common impulse flowing from a common religious ideal. The fanatical anti-Catholic agitation and outbreaks that marked the growth of the Native American and No-Nothing parties, had no permanent influence upon the Catholic school movement. Here and there a school was burned or temporarily closed, and in Massachusetts Bishop Fitzpatrick deemed it prudent for the time being to stop the building of schools. But, generally speaking, Catholics kept bravely on with the work. If anything, the fanatical spirit of the times rather helped on the Catholic school movement, by making Catholics more sensible of the danger to the faith of their children which lurked in the atmosphere of the public school.

Educational Conditions

"The Great Awakening," as the educational movement started by Horace Mann about 1839, was called, had little influence upon Catholics, although it spread from one end of the country to the other. The problems of Catholic education at the time were different. The existing religious communities, under the stimulus of European influence, had already accomplished for their teachers and schools much of what "The Great Awakening" came to do for the public schools and their teachers; and the newly arrived or newly forming communities were still struggling for existence. Even the existing communities were straining every nerve to meet the demand made upon them by the sudden and extraordinary growth of the school system. The two movements, therefore, although contemporaneous, had little, if anything, in common. The purpose of the one was, to raise the standard of the public schools, especially by improving the quality of the teaching; the purpose of the other was, to provide schools and teachers for a population that was growing so fast as to more than double itself within a decade. Both movements were chiefly concerned, it is true, with the teacher; but, in the one case, it was the better training of the teacher that was sought for, while in the other it was simply the getting of a sufficient number of teachers with the necessary religious and other qualifications.

There were at least two hundred Catholic parish schools in the country in the year 1840. More than half of these were west of the Alleghenies. It was due to the educational zeal or genius of Bishops Flaget and Dubourg that, at the above date, the dioceses of Kentucky and St. Louis were better off for schools and teachers than the more populous dioceses of the East. Bishop Kendrick, of Philadelphia, in 1843, complained of the impossibility of finding teachers enough for the schools; Bishop Hughes, of New York, after the school controversy, made several trips to Europe, partly for the purpose of securing teachers for his schools. Both of these

dioceses had the Sisters of Charity of Emmittsburg; but, rapid as was the growth of that community and its branches, the supply of teachers was entirely inadequate to the demand. It was to Europe that Hughes and Kendrick and their contemporaries turned, as Flaget and Dubourg had done, in order to get teachers enough for their schools.

Teaching communities were plentiful in France and Germany, and many of these were induced to send colonies to the United States during the period, 1840-1861. So numerous were these colonies, in fact, and so rapid was their growth, once they were fairly settled, that, like the immigrants with respect to the native Catholic population, their subjects soon outnumbered the members of the religious orders existing here before them.

The religious orders were really the nuclei of Catholic educational growth during this period. Their growth was both coincident with and causative of the advance of the school movement. They represented also, generally speaking, whatever there was of organization of the Catholic school forces. Of diocesan school organization there was little more than the name. There had to be schools, before schools could be united and governed as a system, and the attention of bishops, priests and religious superiors was absorbed in problems connected with the indispensable prerequisites for the school as an individual thing.

In the post-Revolutionary period, it was the diocese that gave definite and final shape to the school system and determined the character of the teacher. But the diocese, while remaining supreme in authority, ceased to be so, as a causative or determinative influence in the growth of the schools during the Immigration Period. The supreme factor, so far as growth is concerned, was the religious teaching community.

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SURVEY OF THE FIELD

Every student of education, whether Catholic or non-Catholic, would be benefitted by a careful study of the clear, strong letter which the Archbishop of Milwaukee recently addressed to all the members of his flock. Everywhere it should arouse our Catholic people to a fuller realization of their rights and privileges as citizens of a free country and should awaken them to the danger that is threatening society through the ever-growing encroachments of the state upon the rights of the home and the church in the field of education. Wisconsin forms no exception and the dangers which the vigilant shepherd of souls of the province of Milwaukee discerns in the legislation of that state are equally threatening in many other states of the Union. Substitute other capitals for Madison, and the opening statement of the Archbishop's letter will apply with equal force.

"You are undoubtedly aware that several bills have been presented to our legislature at Madison which greatly affect our parochial schools. Some of these bills either threaten to open the way for all kinds of state interference with our schools for which the state pays nothing, or to lay a new burden on Catholic taxpayers for the public schools which are of no direct use to us. It is the duty of the clergy to call the attention of their people to these impending dangers."

It is hard to escape the conviction that if our priests and people could be made to realize the dangers which threaten the very foundations of Christian society through recent educational policies a remedy would be

speedily found. It is natural, however, that in a period of rapid economic change and of social unrest the attention of the masses of our people should be so absorbed in material things as to lose sight of the attack that is being made upon religion and upon the best interests of society through the de-Christianized schools. The toiler in the mine and in the factory, the agriculturist and the

business man, need to be reminded of the
MATERIALISTIC more intangible things of the mind and of
TENDENCIES the necessity of pausing from time to time
 to adjust their standards of value. The

shallow-minded and those whose souls have been blighted by the materialism which is sweeping over the Western world today are likely to measure all things by material and biological standards. But all those who are still capable of appreciating high things will agree with Archbishop Messmer: "If there is anything at all of which the Catholics of the United States may be justly proud it is not the number of churches built all over the country, nor the splendid cathedrals erected in many cities, nor even the great hospitals and asylums for the sick and orphans, but above all the five thousand parochial schools with two hundred and twenty-five colleges for boys and six hundred and ninety-six academies for girls supported at an annual sacrifice of over thirty-five million dollars, where some two millions of our Catholic children receive their secular and religious education without one cent of cost to the state. These Catholic schools are the most

precious possession of the Church in the
A CAUSE OF United States and the greatest blessing to
JUST PRIDE our beloved country. But while we look
 with noble pride upon these nurseries of our

future Christian citizens, it becomes our sacred duty to defend with all the means in our hands the full and absolute independence and freedom of these schools from any

and all unjust and unnecessary state interference. We have founded our schools without the state, we have kept and supported them without the state, we have brought them up to the present high standard of efficiency without the state, and with the help of God we shall continue this glorious work without the state."

There is here no uncertain tone. Our Catholic school system, if it is to fulfill its God-given mission, must retain its independence; there must be no interference from the state or from the de-Christianized state school system in the schools that have been built and supported by the generous sacrifices of our Catholic people. To allow the state to determine the text-books, the methods, or the curriculum of our Catholic schools is to invite their sterilization and their complete undoing. When, as in the case of the Regent's examinations, the standard of work is set by the enemies of religion, the mere fact that religious teachers are employed will not long avail to preserve the Catholic spirit or to develop Catholic faith in the hearts of the children. There can be no compromise here; to sacrifice the interests of religion in the Catholic school to the temporal gain that is expected from such affiliations is to betray the little ones of Christ. The Archbishop does not reject state aid, but he would accept it only under conditions which would secure the integrity of Catholic standards in education. "Not that I would refuse to the state support justly due to us for the results we furnish by the secular education given in our schools. But I would at the same time maintain the absolute independence of our schools as to their religious character and internal management. Let the state examine our children and if our work is up to the standard required by the state, then in the name of all that is fair and just let the

state pay its share towards the support of our schools. If our work is not satisfactory, we shall not ask for the state compensation."

In opposing the introduction of free text-books into the public schools of Wisconsin, attention is called to the danger of socialism and the rights of the individual and of the family are shown to be prior to those of the state. "The very principle implied in free text-books is against every sound teaching of political economy; it is of its very nature a kind of state paternalism which will logically lead to the most absurd demands of the most advanced

socialism. If we are not to run with

FREE TEXT-BOOKS open eyes into the Utopia of the full-
AND SOCIALISM fledged socialistic or communistic state
or commonwealth, we must draw a clear

and definite line between state enterprise and the private and individual activity of its citizens, between state rights and duties and the rights and duties of the individual citizen. Admit that the state has direct and immediate interests in the education of the children, it does not in the slightest change or upset the old principle that the

education of the children is first and fore-

EDUCATION most the duty and the concern of parents
THE DUTY OF and family. In the socialistic theory the
THE PARENT commonwealth is to supplant the family
and the individual, which are simply

swallowed up in the state; the commonwealth is all and all the rest is for the commonwealth. Not so the Christian principle, which places the individual and the family above the state just as in the order of nature established by God they both precede the state. Organized society, call it state, commonwealth or community, exists for the sake of the family and the individual whose just interests it must protect, whose welfare and progress it must fos-

ter, whose peace and happiness it must secure, and all this by just laws without trespassing upon the God-given liberty and rights of man and without supplanting his individual and personal endeavors and work any more or to any greater extent than the general good and the need of the whole people demands. There is absolutely no such need or necessity for free text-books, just as little as there is any for free meals and free transportation. * * * It is a false and dangerous policy for the state to assume without urgent necessity the duties essentially inherent in the parents and in the family, as long as these are well able to comply with them by their own personal efforts." This lucid presentation of the principles involved in the present trend of our educational policy is followed by an appeal to the sense of fair-play supposed to be characteristic of our fellow-citizens.

"Now, when Catholic and Lutheran citizens of Wisconsin, because of their religious convictions and for the sake of bringing up a Christian generation and people in our state, bring one year after another the tremendous sacrifice of fully three million dollars, while at the same time they pay their full share of taxation for the public schools, are they to be still more heavily taxed just in order to furnish the public schools with free text-books? Are we to be compelled to bring still greater sacrifices for our schools by furnishing our pupils also with free text-books—a necessary consequence if the proposed measure passes the legislature? Do the 541,000 Catholics and the 216,000 Lutherans of Wisconsin deserve no consideration in this matter on the part of their fellow-citizens of other denominations?"

In this age of progress we are so incessantly occupied with our achievements in material things that the presentation of principles is likely to claim little more than a passing thought, but the Archbishop of Milwaukee has too keen a realization of the meaning of leadership to content himself with academic discussion when the deepest interests of religion and of the people entrusted to his care are threatened. His letter closes with practical directions which can scarcely fail to produce results if faithfully carried out. "Whatever may be

PRACTICAL the outcome, we certainly cannot be forced
LEADERSHIP to submit quietly and silently to such a
crying injustice. We are bound by every
interest of religion and common justice to protest against such unfair treatment. Hence I request the clergy to arrange public meetings of the parishioners in order to send to their representatives in the assembly and the senate at Madison formal protests against these bills. I also request the Catholic societies to do the same. Let all this be done at once so that our representatives in the legislature may be made fully aware of the attitude of the Catholic citizens of our state in all matters affecting our Catholic parochial schools. While as Catholics we do not presume to dictate to our representatives at Madison or in Washington in matters purely political, we mean to defend our just rights and religious interests. With the ever-growing political influence of the pronounced enemies of the Catholic Church, it bears close watching of their political doings and keeping a steady outlook on the political horizon to see from which side hail our friends and our foes."

Whenever the anti-religious trend of education in our public schools is pointed out in a clear, strong utterance, such as the recent sermon by Archbishop Glennon, the

pastoral by Archbishop Messmer, or the regulations promulgated in the province of Cincinnati relative to the attendance of Catholic children at public schools, there are a number of well-meaning people who lift their voices in protest against what seems to them narrow and reactionary policies on the part of the Catholic hierarchy. They protest loudly that the public schools are not Godless, nor anti-religious, they point to the splendid army of men and women which is carrying on the work of education in these schools, they point out the endeavors that are everywhere being made to teach morality in our public schools and cite laws to this effect that are on the statute books of various states. And all of this really does credit to the kindly dispositions of these good people, but it in no way changes the facts in the case. There is no quarrel with the personal virtue or the high intentions of the teachers in our public schools; it is a question of the system and its inevitable results in the lives of the children who are condemned to receive an education from which religion is eliminated. We are told that the public schools are neutral in the matter of denominational teaching and openly friendly to the teaching of a new and higher form of religion that is being developed in them.

As nothing less than the salvation of society and the souls of our children are at stake it is time that thoughtful men should pause long enough to examine the actual state of affairs. We must not be content with clap-trap and the dodging behind shibboleths. When it is said that religion is taught in the public schools it is well that we should ascertain the meaning that is attached to the word religion; nor can we find this meaning by consulting the dictionary, for the leaders in our public school system sometimes indulge in the pastime of putting new wine into old bottles. John Dewey, Profes-

THE NEW MEANING
OF RELIGION

sor of Education in Teachers College, Columbia University, wields a mighty influence in shaping the policy of the public schools throughout the country. One may, therefore, legitimately turn to him for the new meaning of the word 'religion.' All who are interested in the attitude of the public schools towards religion would do well to read Professor Dewey's article on "Religion and Our Schools," in the *Hibbert Journal* for July, 1908. For the convenience of those who may not have this journal at hand, we shall quote a few extracts from this remarkable article.

"A learned and self-conscious generation has fittingly discovered religion to be a universal tendency of human nature. Through its learning, anthropology, psychology, and comparative religion have been summoned to give this testimony. But because of its self-consciousness the generation is uneasy. As it surveys itself it is fearful lest, solitary among the ages, it should not be religious. The self-same learning which has made it aware that other times have had their life permeated with religious faith is part of the conditions which have rendered the religions of these periods impossible." There is no mistaking the Professor's meaning here; he will have none of the religions of the past. The religion which science has discovered as a universal tendency in human nature must in no way be confounded with the religion of the Egyptians, with that of the Greeks or Romans, with that of Jew or Gentile. Science has proven all these religions, as well as Christianity, to be false and rendered them impossible to this learned and self-conscious generation. The Professor uses some of his finest sarcasm upon those who, having discarded the religions of the past as untenable, still busy themselves in the endeavor to manufacture a new religion that is tangible, and that lends itself to the work of education. "It indeed

RELIGION AND
NATURAL
TENDENCY

seems hard that a generation which has accumulated not only material wealth, but intellectual riches, to the extent that it is compelled to pull down its barns—its systems of philosophy and doctrine—and build greater, should be lacking in just that grace and sanction of life which ignorant and poor people have possessed as a matter of course. But our learnedly self-conscious generation is also mechanical. It has a tool for everything, and almost everything has become for it a tool. Why, then, should we longer suffer from deficiency of religion? We have

RELIGION AND THE PUBLIC SCHOOLS discovered our lack: let us set the machinery in motion which will supply it. We have mastered the elements of physical well-being; we can

make light and heat to order, and can command the means of transportation. Let us now put a similar energy, good will and thoughtfulness into the control of the things of the spiritual life. Having got so far as to search for proper machinery, the next step is easy. Education is the modern universal purveyor, and upon the schools shall rest the responsibility for seeing to it that we recover our threatened religious heritage."

Of course only the initiated who have brains enough to realize that the religions of the past are false are capable of grasping the profound meaning which lies under all this. Any one who is stupid enough to think that religion can be cultivated in the hearts and souls of our children and that it can in any sense be the work of education to develop the religious instinct is outside the circle of chosen minds to whom the Professor addresses himself, but they will nevertheless be interested in knowing what the Professor thinks of them and of the religion which they cherish. Their interest, however, is not one arising from wounded vanity, but from the fact that they are listening to a man whose words are accepted as gospel by multitudes of the teachers and of the higher officials of the public schools of the United States.

"I cannot expect that those who are not especially concerned with the maintenance and the spread of conscious and explicit religious instruction (for the time being one must use this question-begging epithet) will

EXPLICIT recognize their attitude or intention in what I
RELIGION have just said. And it has no application to

REJECTED those who are already committed to special
dogmas of religion which are the monopoly of
special ecclesiastical institutions. With respect to them,

the fight for special agencies and peculiar materials and methods of education in religion is a natural part of their business: just as, however, it is the business of those who do not believe that religion is a monopoly or a protected industry to contend, in the interest both of education and of religion, for keeping the schools free from what they must regard as a false bias. Those who believe that human nature without special divine assistance is lost, who believe that they have in their charge the special channels through which the needed assistance is conveyed, must, naturally, be strenuous in keeping open these channels to the minds of men." We must at least give Professor Dewey credit for clearly perceiving that consistency demands a sharply drawn division between those who believe in explicit religion and those who do not believe in it. And it is still further to his credit that he realizes the duty incumbent on each party to struggle incessantly for the control of education as the sole means of ultimate triumph. A reconciliation

A CONSISTENT between these two parties is hopelessly
POLICY impossible and compromise is here only
another name for cowardice and treason.

The Professor does his best work, however, upon those of his own party. His attempts to bring them into line and render explicit their belief in the necessity for the destruction of the old religions are worthy of imitation by the leaders of the opposing party. "Those who approach

religion and education from the side of unconstrained reflection, not from the side of tradition, are of necessity aware of the tremendous transformation of intellectual attitude effected by the systematic denial of the supernatural; they are aware of the changes it imports not merely in special dogma and rites, but in the interpretation of the world, and in the projection of social, and, hence, moral life. * * * In no other way is it easy to account for the attitude of those who are convinced of the final departure of the supernatural interpretation of the world and of man, and who yet think that agencies like the church and the school must not be thoroughly reconstructed before they can be fit organs for nurturing types of religious feeling and thought which are consistent

with modern democracy and modern science. That science has the same spiritual import as supernaturalism; that democracy translates into the same religious attitude as did feudalism; that

THE PARALYZING
INFLUENCE
OF DOGMA

it is only a matter of slight changes of phraseology, a development of old symbolisms into new shades of meaning—such beliefs testify to that torpor of imagination which is the uniform effect of dogmatic belief."

The Professor is too shrewd a leader, however, to try conclusions in the schoolroom with the organized agencies of the older forms of religion. He clearly outlines his policy of starving and eradicating the religious instinct until such time as conscious religion shall have died out of the hearts of the people and the forces making for the new religion of instinct may be sufficiently organized to gain the victory over their decrepit rivals. "It is lucidity, sincerity, and the sense of reality which demand that, until the non-supernatural view is more completely elaborated in all its implications and is more completely in *possession of the machinery of education*, [the italics are ours], the schools shall keep hands off and shall do as little as possible." It is true that the Professor styles this

the *laissez-faire* policy, but it is clearly an aggressive policy of secularism. The enemies of supernatural religion here show their avowed purpose of capturing the machinery of education and bending it to their purposes. What becomes, then, of our boasted policy of neutrality? We cannot teach Christianity in the schools; that would be partisan, but it is not partisan to bend the machinery of an educational system supported by all the people to the eradication and destruction of supernatural religion, which is the most precious inheritance of our people.

We can hardly resist the temptation to digress for a moment and inquire concerning the wisdom of having the teachers in our Catholic schools draw their inspiration and direction in educational methods from institutions presided over by men who hold such views in educational matters.

From the passages we have thus far quoted Professor Dewey's position should be sufficiently clear to our readers, nevertheless, it will be well to listen to him still further, so that we may free our minds of any lingering doubt that he is being unfairly dealt with. Of course, the article should be read in its entirety in order to do him full justice, but we will give him some further space on our pages all the more readily as we shall be obliged hereafter to point out his influence on primary education throughout the country and the disaster that has thus far attended it.

"We need, however, to accept the responsibilities of living in an age marked by the greatest intellectual readjustments history records. There is undoubted loss of joy, of consolation, of some types of strength, of some sources of inspiration in the change. There is a manifest increase of uncertainty; there is some paralysis of energy, and much excessive application of energy in materialistic directions." This is a large admission. The freeing of

THE COST OF
IRRELIGION

evil tendencies and the accelerated movement of society towards its destruction are admitted as well as the helplessness of the secularists to stay the evils. Nevertheless, religion, which has from the childhood of the race, ever exerted its influence in inhibiting these evil tendencies, must not be called upon for assistance now and it must not be allowed to exert its beneficent influence, since Professor Dewey and his associates would prefer that the race become materialistic and that all its higher faculties be paralyzed than that it should regain its old faith in God and in the supernatural from which it has in times past drawn its strength and in which it has found its joy and all its high ideals. We are told that "nothing can be gained by moves which will increase confusion and obscurity, which tend to an emotional hypocrisy and to a phrasemongering of formulae which seem to mean one thing and really import the opposite. Bearing the losses and inconveniences of our time as best we may, it is the part of men to labor persistently and patiently for the clarification and development of the positive creed of life implicit in democracy and in science, and to work for the *transformation of all practical instrumentalities of education* [the italics are ours] till they are in harmony with these ideas."

The program here is clear and explicit. Educational agencies must be transformed and moulded to suit the purposes of those who have discarded supernatural religion and who have erected the state in its place. Until such time as this transformation can be brought about, educational agencies must at least be kept from lending any aid to religion. "It is better for them to confine themselves to their obviously urgent tasks than that they should, under the name of spiritual culture, form habits of mind which are at war with the habits of mind congruous with democracy and with

THE AIM OF
PUBLIC SCHOOL
EDUCATION

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science." That is, congruous with the habits of mind which reject supernatural religion.

Further on, we are told "the United States became a nation late enough in the history of the world to profit by the growth of that modern (although Greek) thing—the state consciousness. This nation was born under conditions which enabled it to share in and to appropriate the idea that the state life, the vitality of the social whole, is of more importance than the flourishing of any segment or class. So far as church institutions were concerned, the doctrine of popular sovereignty was a reality, not a literary or legal fiction. * * * The lesson of the two and a half centuries lying between the Protestant

STATE	revolt and the formation of the nation was
SUPREMACY	well learned as respected the necessity of
	maintaining the integrity of the state as
	against all divisive ecclesiastical divisions.

Doubtless many of our ancestors would have been somewhat shocked to realize the full logic of their own attitude with respect to the subordination of churches to the state (falsely termed the *separation* of church and state); but the state idea was inherently of such vitality and constructive force as to carry the practical result, with or without conscious perception of its philosophy. * * *

So far as it is true that circumstances have permitted the United States merely to travel a certain course more rapidly than any other contemporary nations (save France), what is based upon American conditions must apply, in its measure, to the conditions of education in other countries."

This should form interesting reading for those amongst us who are in the habit of wondering at the excesses to which the anti-religious party in France has gone in matters educational and who fondly imagine that the trend of things in the public schools of this country is essen-

UNIVERSALITY OF THE STRUGGLE

The sooner our people recognize the truth of this statement, the better it will be for us. "You cannot serve God and Mammon," and no more can you reconcile two systems of education that stand opposed to each other on the most vital issue with which either of them deals. It is high time, therefore, that those who are led by conviction to make sacrifices in the support of Catholic schools

THE TWO SYSTEMS IRRECONCILABLE

system that is being moulded and equipped at every point to accomplish the destruction of what Catholics hold most sacred, namely, supernatural religion, a religion "imported" into human life by the Saviour of men, a religion that is maintained in the world by the Holy Spirit to curb the lusts of the flesh, to check human ambitions, and to teach mankind meekly and humbly to follow in the footsteps of the Crucified.

Professor Dewey is naively conscious that the attitude of the public schools would shock not only the founders of this republic, but all intelligent men of the present day who happened to escape the deadening influence that has emanated from our educational system during the last few decades. "I am quite aware that upon this subject it is almost impossible for an Englishman and an

A SHOCKING
ATTITUDE American whose actual intellectual attitude in general is very much the same to understand each other. Nothing, I think, struck the American who followed the debates on the last English educational bill with more emphasis than the fact that even the more radical upon the Liberal side disclaimed, almost with horror, any intention of bringing about the state of things which we, upon this side, precisely take for granted as normal—all of us except Lutherans and Roman Catholics."

DISCUSSION

The aim of this department of the Review is to supply our teachers with practical suggestions for the conduct of classroom exercises. Experienced and successful teachers may through these pages extend a helping hand to the army of faithful workers in the field of education. Brief discussions of practical points are invited. As far as practicable, brief answers to teachers' questions will be given by the editors.

The three answers which follow were written as part of the regular work on Chapters XI and XII of the Psychology of Education by a correspondence pupil.

CORRELATION AND MENTAL DEVELOPMENT

What knowledge of a science should a pupil possess before taking it up as a separate study?

The necessity for concentration or connectedness in studies should be obvious. Things that are not related to one another in our minds by some rational association are likely to pass away and be lost to memory and finally to fade away so entirely as to be irrecoverable. If what a pupil learns is merely a string of accidents, then what he retains is at best rote-work. If, for instance, he learns lists of manufactures that flourish in a country and lists of its chief physical characteristics, without associating the two as cause and effect, the ideas lie in his consciousness side by side only by accident, and his knowledge lacks life; it is not only incoherent, but also incapable of seizing other items of knowledge and relating them in their turn to ideas already appropriated or yet to come within reach. Thus, if he possess two sets of ideas already mentioned in causal relation, he finds it easy to apprehend the facts of historical development connected with them.

Towns grow up and a country has a history because, amongst other things, of the industries and occupations which arise from its geography. The teacher ought, therefore, to do what he can to coordinate studies. He can best make new ideas clear by connecting them with the older ones. Again, most pupils are open to lively impressions on some special side; they are attracted by some branch of knowledge or practice more than by others. The teacher, then, ought to find this out in each case; or, at all events, he should so link the branches of the curriculum to one another that there may be a hook to catch every pupil. For instance, history and historical grammar; geology, geography and thence history. These and an indefinite number of combinations may be made, starting from some one of them. For instance, before taking up the formal study of a science, the pupil should understand the idea of correlation as a means of binding together more closely all his studies and experiences. As stated before, each lesson should be a collection of connected facts, and each study, so far as it is a science, should consist of a series of derivative and mutually dependent lessons.

The pupil who has been properly trained from his entrance into school should have acquired sufficient knowledge to enable him to gain access to the real objects in nature and he should, therefore, have the true method of object study before taking up the formal study of a science. He should be able to deal with those objects and phenomena that stimulate the mind to its fundamental activities and supply it with elementary materials of thought. He should also know how to observe closely and accurately that he may form habits of scrutiny which result in the sharpening and invigorating of his senses.

Knowledge cannot be passively acquired. Knowing is an active process. It is safe to say that a large share of the knowledge gained in school finds no application in

life. The reason of this is not so much that the knowledge gained is worthless as that it has not been thought out in those relations that correspond to the usual conditions of life and that it has not been properly organized in the mind. The pupil whose mental powers are developed and broadened out in due proportion, who is taught rapidly to compare with what he had learned yesterday all that he adds today to his little store of knowledge, and who is on the lookout to see whether by this comparison he may not arrive at things for himself, who is permitted constantly to glance over from one study into another, who is taught to rise from the particular to the general just as easily as to descend from the general to the particular—that pupil will become a clear thinker.

In addition to all this, the pupil thus trained will be the gainer in many other respects. He will properly assimilate truth at every stage of his mental development, he will find pleasure in the acquisition of much useful knowledge, his senses will be quickened, his mental powers properly developed, and he will find within himself a loving interest in ever-present and pure things which in mature life shall render him, in great measure, independent of time, place, and man's petty devices for recreation. Finally, repeated experience has shown the ease and rapidity with which a science may be mastered by a pupil who has had an elementary training along the lines here indicated.

THE ART OF QUESTIONING

Classify the usual motives that prompt the asking of questions; specify those which should actuate the teacher's questions.

The "Art of Questioning" is a subject of great importance to all who desire to become good teachers; for, in truth, the success and the efficiency of our teaching depends more on the skill and judgment with which we put questions than upon any other single circumstance. We are apt to think it enough that a good lesson be deliv-

ered and to forget that, after all, the real value of the lesson depends upon the degree in which it is received and appropriated by the pupils. Now, in order that what we teach shall enter the children's minds and be duly fixed there and comprehended, it is above all necessary that we should be able to use effectively the important instrument of instruction which I have called an "Art." It is so inasmuch as it is a practical matter and to be learned mainly not by talking about it but by doing it. Teachers can become good questioners only after much patient practice; and, as is the case with every other art, proficiency in the art of questioning can be attained only by working at it and an education in it can be acquired only through the teaching of experience.

Now, if practice were all that is needed, I should not have ventured to write on this subject, for the only appropriate advice in such a case would be, "go to your classes, work in them, and learn the art of questioning by questioning." The truth is, however, that there is a science of teaching as well as an art; every rule of practice which is worth anything is based on some principle; and as it is the business of every artist to investigate the reasons for the method he adopts, and to know something of those general laws which it is his business to put to a practical application, so it will, perhaps, be worth our while to dwell for a little on the general motives which should be kept in view in questioning, and to ascertain not only how a wise teacher should put questions, but why one way is better than another.

It is well at the outset to examine the pupils' motives in asking questions. Experience has abundantly justified Bacon's aphorism, "You are half-way to the knowledge of a thing when you can put a sensible question upon it." One of the first motives, then, that should prompt the asking of questions is to acquire knowledge. A second motive may be looked for in the mental exercise afforded.

Another motive, and a very good one, is to test one's knowledge after listening to a lesson in order to ascertain whether it has been thoroughly learned.

Every encouragement should be given to the pupils to put questions to the teacher and to give free expression to whatever difficulties or doubts may be in their minds. A good teacher never regards such questions as irksome or out of place, but will welcome them, together with all the trouble they may bring with them, as so many proofs that the minds of his pupils are at work and as so many hopeful signs of future success. For, indeed, the sum of what may be said about questioning is comprised in this: It ought to set the learner to thinking, it should promote energy and activity on his part and arouse all the mental faculties to action instead of blindly cultivating the memory at the expense of the higher intellectual powers.

Many very good motives may be given for the asking of questions on the part of the teacher. If we desire to prepare the minds of the pupils to receive instruction, it is worth while to endeavor to find out, in the first place, what they already know and what foundation or substratum of knowledge there is on which to build, to clear away misapprehensions and obstructions from the minds on which we wish to operate, and to excite curiosity and arouse interest in the subject-matter which we are about to teach. "Curiosity," as a certain educator says, "is the parent of attention; and a teacher has no more right to expect success in teaching those who have no curiosity to learn than a husbandman has who sows a field without plowing it." It is chiefly by questions judiciously put to a child before you give him a lesson that you will be able to kindle his curiosity, to make him feel the need of your instruction and bring his intellect into a wakeful and teachable condition. Whatever you have to give in the way of knowledge will then have a far better chance of being understood and remembered. For you may take it

as a rule in teaching that the mind always refuses to receive—certainly to retain—any isolated knowledge. We remember only those facts and principles which link themselves with what we knew before or with what we hope to know or are likely to want hereafter.

We should try, therefore, to establish in every case a logical connection between what we teach and what our pupils knew before. We should make new information a sort of development of the old, the expansion of some germ of thought or inquiry which lay hidden in the child's mind. We should seek to bring to life what our pupils already possess and we shall then see our way more clearly to the proper adaptation of our teaching to the pupils' needs.

The teacher's questions should be skillful; they should cause the pupil to define his facts, to clarify his ideas, to put facts and ideas together in new relations, to compare, to judge, and to draw inferences—mental operations which develop the higher faculties of the mind. The teacher's questions should be clear, terse, pointed, and incapable of being answered by a single word; they should be continuous and of such a nature that the pupil, in all fairness, may be expected to answer them. It should be remembered that that is the best questioning which best stimulates action on the part of the learner, which gives him a habit of inquiring and thinking for himself, which tends, in great measure, to render him independent of his teacher, which makes him, in fact, rather a skillful finder than a patient receiver of truth. All our questioning should aim at this. The success of our teaching must ever be measured not by the amount of information which we have imparted but by the degree in which we have strengthened the judgment, enlarged the capacity and imparted to our pupils that searching and inquiring spirit which is a far surer basis for all future acquisitions than any amount of information.

THE SOCRATIC METHOD

What is the Socratic method of questioning? Under what conditions may it be used to advantage by the teacher?

Teaching has been defined as "the process of adjusting the new to the old;" and the perfection to which this adjustment is carried can best be determined by the amount of self-activity which it calls forth on the part of the pupil.

Socrates held that all men, if trained to reason logically, must finally arrive at a universal principle of truth. He was convinced that the only proper way to educate was to make each individual a discoverer. In other words, he endeavored so to guide the minds of his pupils that each one of them might be led to see and recognize the truth by his own individual efforts. His method of teaching, then, was not by lecturing, nor was it by preaching, but simply by questioning. "Socrates believed that the great impediment to true knowledge was the possession of fancied or unreal knowledge, and that the first business of a philosopher was not to teach but to prepare the mind of the pupil for the reception of truth."

That the pupils should be made aware of what information they already possess on a given subject before proceeding further was to him of prime importance. In the method under discussion this first step is accomplished by questioning the pupil, first, as to his opinions regarding the subject and secondly on the grounds for entertaining them. The previous content of the mind having been organized and as many related ideas as possible called up, the next step is to lead the pupil into new avenues of thought by further questions suggesting problems to be solved by him. Misconceptions, which constantly arise as the lesson advances, are as constantly cleared up by new questions aptly put. The self-activity

of the pupil is brought into play throughout, he expresses his thoughts spontaneously and formulates questions of his own. This procedure is continued until it becomes evident, by their questions and answers, that the class has a firm grasp of the subject.

There is, perhaps, no other method of instruction which will so readily train children to independent thinking as the Socratic method of questioning when it is employed by a skillful teacher, but we would by no means advocate its exclusive use. It may be used with great advantage in developing a new topic, especially in primary and intermediate grades, provided the teacher has at hand plenty of concrete materials to work with and that he has made careful and definite preparation for the lesson. He should have clearly in view the aim to be accomplished during the lesson, that is, some central truth to be brought out and rendered functional. When the first phases of the work on any topic are finished and the class is prepared to reproduce the lesson, much questioning would prove a hindrance to the pupil's expression of his thoughts. He should then be allowed to discuss the topic freely. The teacher should say as little as possible, for if, at this stage, he attempts to do the talking, he will be left to do the thinking also.

THE SCHOOL SISTERS OF NOTRE DAME.

St. James' School,
Grand Rapids, Mich.

THE SPIRIT OF THE SOCRATIC METHOD

Under the mistaken notion that they were carrying out the spirit of the Socratic method, many of the teachers of our childhood days were accustomed to begin the work of teaching by a series of questions which were intended to bring to the pupils a keen realization of their profound ignorance and to produce in them that humble frame of mind which was supposed to be the first step towards

true scholarship. These good men failed to make due allowance for the fact that Socrates frequently directed his questions to the Sophists, to men who were filled with conceit and who were so satisfied with the knowledge they already possessed that further progress was practically impossible until doubt was awakened in their minds. To use this method on young children or on raw and unformed pupils whose chief need is more faith in their own powers and more confidence in the knowledge which they already possess, is to lose sight of the principle of adjustment of means to ends without which success is not to be achieved in any practical work.

The spirit of the Socratic method is more correctly interpreted by the teacher who wrote the foregoing paper. The aim of Socrates' preliminary questions was to prepare the mind for the reception of new truth by bringing into consciousness the related truths which the pupils already possessed.

His endeavors were directed chiefly to the building up in the pupil of confidence in his own powers. He led the pupil to exhaust his own store of information and his own resources in thinking before turning elsewhere for help. The essential aim of the Socratic method is, therefore, subverted by the teacher who questions the pupil in such a manner as to humiliate him, to destroy his confidence in himself and to discourage him from seeking the solution of his problems by his own unaided efforts. The teacher who would resort to such a procedure in order to impress the class with the profundity of his own knowledge and to impose upon his pupils his unproven statement as ultimate truth is unfit for the work of teaching.

The trend of modern psychology is compelling a return to the spirit of the Socratic method. The mind is seen to develop along lines analogous to those of organic development in general and hence we are coming to real-

ize more and more the futility of burdening the memory of the pupil with truths that are not related to those which have already taken their place in the structure of his growing mind. More and more we are coming to understand that it is only through the medium of what he already knows that the child can ever hope to master new truths. The business of teaching, therefore, if it is to follow the lines of natural law, must be occupied in large measure with the work of preparing the mind for the truths that are necessary to it in each stage of its development. What these truths may accomplish in a practical way at some future time is a matter of altogether secondary concern. Hence in teaching the children in the primary grades to read we cannot agree with those who make it their chief concern to equip the children with a written vocabulary merely as a tool for truth getting at a later date. This concept of the work of the primary grades has in the past done incalculable harm and we are not through with it yet. Multitudes of dullards are being manufactured in our primary grades chiefly through this mistaken notion on the part of teachers and of those in supervisory positions who are responsible for the methods employed in our schools. In the case of the child far more than in that of the older pupil, the teacher must minister to the needs of a developing mind. Truths must be taught not to be stored up for future use, but to be assimilated at the present moment, hence the content of the child's book has an importance infinitely greater than the drills in reading which may be found in its use. And in like manner, the question in religion directed to the young child must have as its aim the immediate arousing and directing of vital power and not the mere exercise in unintelligible memoriter work which too frequently disgraces our catechism class. And the answer elicited should be a child's answer to a child's question and hence it is frequently best framed by the

child himself. To compel the child to give an adult theological answer to questions on this subject is to ignore the function of questioning. If we wish the child to grow into a vital comprehension of religious truths, we must not begin by loading his memory with rigid and unchangeable formulae, but, on the contrary, we must enter into the child's mind and through the thoughts and energies which we there find lead him step by step to the correct comprehension of the principles of religion which will come in due time. But in religion, as elsewhere, the child's thought must remain a child's thought. It is our duty to direct the thinking process and to supply the thought material but we can no more substitute our own mental energy for the child in the Christian Doctrine class than we can in the classes in mathematics, nature study, or history.

Socrates was in the habit of beginning his questions in some remote field of thought and then leading his disciples step by step to the problem of immediate interest. And so in the teaching of religion, if we would make it effective, we must not confine our questioning to religious or moral themes, but rather begin our questioning with those things which fall under the child's senses and of which he can readily take a strong grasp. Thus, for instance, if we wish to teach him the meaning of the Lord's Prayer, we might well begin with questions concerning the home of the birds and of the care of the parent birds for their little ones. From this the child may easily be led into a clearer understanding of the attitude of his own father and mother towards him. And through this new realization of his home ties the child will readily gain a vital comprehension of our meaning when we say "Our Father, who art in Heaven. Give us this day our daily bread." This was our Saviour's method. His first statement in the parable of the lilies is practically a

question. Behold the lilies of the field how they toil not and neither do they spin, and yet Solomon in all his glory was not arrayed as one of these. This may be resolved into two questions: Do you not see the lilies, and do you not understand that they are more beautifully clothed than the greatest of kings? In the next sentence of the parable Our Lord actually adopts the question form. Which of you if your son should ask you for bread, would you reach him a stone? And through this series of questions he leads his disciples into a comprehension of the love and care which our Heavenly Father bestows upon us. He usually ends His lesson, however, with the clear formulation of a principle, such as, "Seek ye first the kingdom of God and His justice and all these things shall be added unto you." And so, in teaching the child religion, we must not loiter on the way nor get lost among the myriad interesting things which we may meet, but we should lead the child's imagination securely to the goal and anchor his mind and heart in some great religious truth which will serve in after years as well as in the present to guide and govern his life.

SUMMER SCHOOL

THE CATHOLIC UNIVERSITY OF AMERICA

SCOPE OF THE SCHOOL

The Summer School has been organized in order to give Catholic teachers an opportunity of profiting by the facilities which are provided in the University, and of obtaining under Catholic auspices whatever may be helpful to them in their work.

The courses here offered include both the professional subjects which are of vital importance to every teacher and the academic subjects which are usually found in the school.

Each subject is treated with a view both to content and to method, and the aim throughout is to base educational theory and practice on Catholic principles.

The schedule of courses as herein announced supersedes all previous announcements. Other courses will be organized if a sufficient number of requests are received in time to permit the necessary arrangements to be made.

Students should register, if possible, on Saturday, July 1. The Summer School will be formally opened with High Mass and sermon on Sunday, July 2, at 9 o'clock.

DEGREES

The Trustees of the University have authorized a Normal Institute for teaching Sisters, which lay women also may attend, in the immediate vicinity of the University and under its direction. The Summer School is, in reality, the first step towards the realization of this project. Work done in the Summer School will count towards degrees on the same basis per hour as the work to be done in the future Normal Institute. All who desire academic credits will be required to take examinations at the end of the Summer School session.

FEE

The fee for each full course is \$10. A fee of \$20 entitles the student to all the courses of the Summer School. An additional fee of \$5 will be charged for each laboratory course.

Room and board will be provided for the Sisters in the University buildings at a uniform rate of \$1 per day. Application for such accommodation should be made as early as possible.

For further information concerning the Summer School, apply to

THE REGISTRAR.

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 FREDERICK VERNON MURPHY, *Graduate of l'Ecole des Beaux Arts, Paris, Instructor in Architecture.*
 REV. IGNATIUS WAGNER, C.P.P.S., A.B., *Lecturer in Chemistry.*
 JOSEPH SCHNEIDER, *Brevet Supérieur de l'Académie (de Paris), Assistant Librarian.*
 FRANCIS A. SCHNEIDER, M.D., *Assistant Surgeon, Georgetown University Hospital.*
 MARGARET TILDEN MAGUIRE, *Supervising Principal Wharton Grammar School, Philadelphia, Pa.*

COURSES OF INSTRUCTION

Education

- I. PRINCIPLES OF EDUCATION. Particular emphasis will be laid on those principles which differentiate Catholic from non-Catholic education. Thomas Edward Shields.
- II. HISTORY OF EDUCATION—I. Ancient and Medieval, with special reference to the conflict between Pagan and Christian schools. William Turner.
- III. HISTORY OF EDUCATION—II. Renaissance and Reformation Period. Patrick J. McCormick.

- IV. **PSYCHOLOGY OF EDUCATION.** Special attention will be paid to the development of the mental faculties of the child. Thomas Vernon Moore.
- V. **METHODS OF TEACHING RELIGION.** Historical outline of the subject, Christ's manner of teaching; the principles applied by the Church; recent developments of method. Edward A. Pace.
- VI. **PRIMARY METHODS.** The work of the first three grades will be examined with a view to establishing general rules of method for the teaching of all subjects in Catholic elementary schools. Methods of primary reading and the method of teaching religion in the primary grades will receive special attention. Thomas Edwards Shields.
- VII. **PHYSICAL DEFECTS OF CHILDREN.** Methods of detecting common infectious diseases; examination of eyes, ears and respiratory passages in their relation to mental retardation; clinic. Francis A. Schneider.
- VIII. **METHODS OF TRAINING THE BACKWARD CHILD.** The treatment of backward children from both a hygienic and an educational standpoint. New phases of child psychology. Margaret Tilden Maguire.
- IX. **METHODS OF STUDY.** Psychological aspects: Attention, Assimilation, Self-reliance, Expression. Five lectures. Thomas Edward Shields.
- X. **METHODS OF TEACHING HISTORY.** The methods of teaching history will be explained and exemplified in a series of lectures based on landmarks of American political history. Five lectures. Charles Hallan McCarthy.
- XI. **METHODS OF TEACHING ALGEBRA AND GEOMETRY.** Various methods of presentation, selected theorems and problems for illustration, recent pedagogic tendencies. Five lectures. Aubrey Edward Landry.
- XII. **METHODS OF TEACHING ENGLISH.** The methods of teaching English proposed by the best educators; a plan to combine their most useful features. Francis Joseph Hemelt. Ten lectures.

Philosophy

- XIII. **GENERAL PSYCHOLOGY.** The methods of Psychology; current theories regarding the nature and development of mind; their influence on educational problems. Edward A. Pace.

- XIV. LOGIC. The analysis of mental processes from the point of view of clearness, consistency and validity; examination of arguments; rules of reasoning; the estimation of evidence; logic of the sciences. Text-book. *Lessons in Logic*, Turner. William Turner.

Sciences

- XV. ALGEBRA. Review of elementary algebra; selected topics from advanced algebra. Students will be consulted in the choice of topics. Aubrey Edward Landry.
- XVI. GEOMETRY. Drill in the solution of originals; solid geometry. Aubrey Edward Landry.
- XVII. ASTRONOMY. General and practical astronomy; work in the observatory. Alfred Doolittle.
- XVIII. PHYSICS. Mechanics, sound and light; twenty-five experiments. One hour lecture and two hours laboratory work daily. Louis Henry Crook.
- XIX. CHEMISTRY. General laws and doctrines of chemistry; connection between facts and principles; physical principles in chemical operations; laboratory work includes the preparation from ores and other crude materials of a number of chemical compounds. One hour lecture and two hours laboratory work daily. Ignatius Albert Wagner.
- XX. GENERAL BIOLOGY. The study of selected types ranging from unicellular forms to vertebrates and flowering plants; collecting, rearing and preserving material for class use; life history, habitat, economic value, and systematic position of types studied. One hour lecture and two hours laboratory work daily. John Bernard Parker.

Languages

- XXI. ENGLISH—I. LITERATURE. Continuity of English literature from the arrival of the Saxons in Britain to the present day (five lectures). A "masterpiece course" (twenty lectures). All lectures will be designed to meet the needs of the classroom. Francis Joseph Hemelt.
- XXII. ENGLISH—II. THEME WRITING. The principles of rhetoric and the forms of discourse; the fundamentals of English composition; short themes weekly; one longer essay; private criticism and correction. Francis Joseph Hemelt.

- XXIII. LATIN—I. For beginners. The Matter of this course will be arranged to meet the needs of applicants.
- XXIV. LATIN—II. Cicero, *Pro Milone* and *Pro Archia*—Analysis and Interpretation. *Müller's Texts in the Teubner Edition*. Vergil—Biography. Interpretation of the Fourth Eclogue. Outline of Roman Literature. *Crutwell's Roman Literature*. Lectures and Exercises on Hale's Method of Reading Latin. Outline of the Syntax of the Latin Verb. *Bennet's Grammar*.
- XXV. FRENCH—I. French sounds; elements of grammar; drill in verbs; translation of French into English and English into French; reading of modern prose. Xavier Teillard.
- XXVI. FRENCH—II. Study of idioms; reading of classical and modern authors; writing of essays; conversation. Xavier Teillard.
- XXVII. GERMAN—I. Schweitzer's *Deutsches Lesebuch für ältere Anfänger*. Development of a practical understanding of the fundamental principles of the language; reading of easy narrative prose from current writers with conversational and written exercises. Francis J. Furger.
- XXVIII. GERMAN—II. Schweitzer's *Deutsche Kulturgeschichte in Wort und Bild*; a history of civilization in Germany, with literary illustrations. Conversation in German on the subject of the text and written summaries. Francis J. Furger.
- XXIX. SPANISH. The essentials of grammar and pronunciation; reading of easy prose; exercises in translation. Francis J. Furger.
- XXX. CHURCH HISTORY. The historical point of view and the historical method; the position, action and influence of the Church during the Middle Ages, her relations to the civil power. Nicholas A. Weber.
- XXXI. AMERICAN CONSTITUTIONAL HISTORY. The Constitution of the United States; municipal, town, and county systems; the problems of the classroom and progressive methods of instruction. Text-book, *Civil Government in the United States*, McCarthy, Charles Hallan McCarthy.

Art

- XXXII. SPECIAL INSTRUCTION IN FREE-HAND DRAWING. Drawing of simple geometrical solids, representation of form in line, light, and shade; the theory of composition; classroom exercises supplemented by outdoor sketching. Frederick Vernon Murphy.

Music

XXXIII. ART OF SINGING. Vocal training of school children; theory and practice of Gregorian chant; special instruction in harmony, counterpoint, musical composition. Abel L. Gabert.

XXXIV. HISTORY OF PRINTING. Great printing centers and printers. Study of standard works of reference, such as the general and special encyclopedias, dictionaries, annuals and indexes to periodicals, ready reference manuals, etc. A study of the trade and national bibliography of the United States, England, France, etc. Principal schemes of classification. Codes of cataloguing rules. Various forms of catalogues and their objects. Charging systems, accession methods, book buying. Joseph Schneider.

SCHEDULE OF COURSES

Class days are Monday, Tuesday, Wednesday, Thursday, and Friday. All courses are given daily unless otherwise noted.

A.M.

Course

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| 8 | VI. Primary Methods.
III. History of Education—II.
XIV. Logic.
XXIX. Spanish. |
| 9 | I. Principles of Education.
XXV. French—I.
XXVII. German—I.
XXXIV. Library Science. |
| 10 | XIII. General Psychology.
XXVI. French—II.
XXVIII. German—II.
XVII. Astronomy. |
| 11 | II. History of Education—I.
XXXIII. Music.
XV. Algebra.
XXI. English—I. Literature.
XXIII. Latin—I. |
| 12 | V. Methods of Teaching Religion.
VXI. Geometry.
XXII. English—II. Theme Writing.
XXIV. Latin—II. |

- P.M. IV. Psychology of Education.
 XXX. Church History.
- 3 XX. General Biology.
 XIX. Chemistry.
 XVIII. Physics.
- XXI. American History.
 XX. General Biology, Laboratory.
- 4 XIX. Chemistry, Laboratory.
 XVIII. Physics, Laboratory.
 XXXII. Drawing.
 VIII. Backward Child.
- VII. Physical Defects of Children.
 XXXII. Drawing.
- 5 IX. Methods of Study—Monday.
 X. Methods of Teaching History—Tuesday.
 XI. Methods of Teaching Algebra and Geometry—Thursday.
 XII. Methods of Teaching English—Wednesday and Friday.
 XX. Biology, Laboratory.
 XIX. Chemistry, Laboratory.
 XVIII. Physics, Laboratory.

CURRENT EVENTS

A WIDELY DISCUSSED PASTORAL LETTER

In view of the discussion of the January Pastoral of the Bishops of the Province of Cincinnati, it seems advisable to note that their letter was issued in conjunction with the Holy Father's Decree, "Quam Singulari," and was intended to promote uniformity of practice in carrying out the recent enactments regarding the First Communion of children. It gives a clear explanation of the Decree for the benefit of the clergy and the laity, and outlines the procedure henceforth to be followed in the preparation of children for their early reception of the Sacrament of the Altar. Parents, teachers, pastors and confessors are instructed in their respective duties. Referring to delinquent parents the Bishops direct "that in the future no confessor having faculties in this province absolve parents who require their sons and daughters to attend non-Catholic schools, unless such parents when going to confession promise that they will send their children to a Catholic school at the time to be fixed by the confessor, or agree that they will abide by the decision of the Bishop after the case has been referred to him. Under these conditions then, the cases of parents who send their children to non-Catholic schools are reserved to the Bishop, unless he in a general way, or in individual instances grants special faculties to confessors to absolve.

"It is also plain," the letter continues, "that as Christian instruction cannot be thoroughly and systematically imparted, except as an integral part of the school curriculum, parents, delinquent in this most important obligation of Catholic discipline, burden their conscience with grievous sin. Pastors residing in places where there is no Catholic school, will gather together at least twice a week all the children between the ages of seven and fourteen, and instruct them in the Faith. Parents failing to send their children to these special catechetical classes cannot be absolved, and they are subject to the same penalty as those refusing to send their children to Catholic schools."

The Bishops thought it opportune to give these directions that the fear of those, apprehensive of danger to the religious instruction of children, arising from the execution of the Decree "*Quam Singulari*," might be allayed.

A CATHOLIC LAYMAN'S LEAGUE

The Laymen's League for Retreats and Socials Studies has been lately organized in New York, with Most Rev. Archbishop Farley as honorary President, and the Rt. Rev. Bishops of Brooklyn, Trenton and Newark, as honorary Vice Presidents. A board of twenty-five directors and a special committee on social studies will manage the affairs of the new organization. Its purposes are to extend the laymen's retreat movement, begun so successfully a few years ago, and to establish regular courses of study on social questions by Catholic laymen. For the latter work a corp of competent lecturers will be so trained that they may treat these questions with full and expert knowledge and give reliable information on them to the Catholic public. The courses will be free to Catholic men, and the lecturers to be sent out will give their services without compensation of any kind. The classes for instructors will be opened next fall and will continue through the winter and the spring. The first public meeting will be held on Sunday, May 7th, in Carnegie Hall, New York City.

RELIGIOUS AFFILIATIONS OF UNIVERSITY STUDENTS

The annual report of the Trustees of the Ohio State University to Governor Harmon discloses the following significant facts relating to the religious affiliations of the students attending the University. Thirty-six different churches are represented among them, the Methodists leading with 860, the Presbyterians are next with 494, and the Catholics are third in the list with 165; the Lutherans follow with 163, the Congregationalists with 143, and the Episcopalians with 124. The Presbyterians retain a minister at the University to attend to the interests of their students.

VENERABLE CATHOLIC EDUCATORS

Word has reached us of the deaths of Brothers John and Cajetan of the Xaverian community which recently occurred

at Bruges, Belgium. They were two of the oldest members of the Xaverian Brothers, and had the singular advantage of beginning their religious careers under the direction of their saintly founder, Brother Francis Xavier. Brother John entered the community more than seventy years ago, and labored principally in England and Belgium where the Brothers conduct about twenty colleges and preparatory schools.

Brother Cajetan completed fifty-five years in the religious life. He taught for a time in England, but his long and active career as a teacher and educator was spent almost entirely in this country. He presided over the training school of his community in Baltimore, Md., and was the first president of St. John's College, Danvers, Mass. Ill health forced him to give up the latter position five years ago. Several educational works, among which are "The Educator" and "Methods," attest his devotion to the cause of Catholic education and his zeal for the efficient preparation of teachers.

In March death came almost simultaneously to Mother Argelaga and Sister Francis of the Convent of the Sacred Heart at Los Angeles, Cal. More than half a century ago these two sisters entered the community of the Immaculate Heart of Mary in Spain, their native country. For the past thirty-eight years they have taught together in the schools and academies of the Diocese of Monterey and Los Angeles. A double funeral service was held for them in the convent chapel at Hollywood, and they were buried side by side in Calvary Cemetery.

A REMARKABLE SCHOOL COLLECTION

The Rt. Rev. George W. Mundelein, auxiliary Bishop of Brooklyn, and rector of St. John's Cathedral Chapel, asked his parishioners on Passion Sunday to contribute \$60,000 by Easter for the purpose of erecting a new chapel school and parish hall. It was announced after Easter Sunday that the collection had proved to be one of the largest of the kind ever recorded in any parish in this country. It amounted to the sum of \$78,472. The new building will be of stone, steel and concrete and will cost approximately \$400,000.

TRINITY COLLEGE NOTES

Late events of note in Trinity College were a finely illustrated lecture on modern Egypt by Mr. Frederick Ogilvie,

assisted by Commander Walter O. Hulme, U. S. N.; a charming recital by Mr. Arthur Conradi, violinist, and his brother, Mr. Austin Conradi, pianist; a concert of Irish music by the Cecilian Society, consisting of vocal selections by the Glee Club and orchestral selections by the Eurydice Club, rendered in the true spirit of St. Patrick's Night; and a lecture by Mrs. Milligan Fox on the Irish Bards, with illustrations and piano accompaniments of their most characteristic songs. Mrs. Fox was introduced by Mrs. Thomas H. Carter.

BEQUESTS TO CATHOLIC INSTITUTIONS

The Catholic University has been generously remembered by three well known Catholics of Brooklyn, N. Y. Upon the settlement of the estate of Mr. Martin Kavanagh, of which the University was the residuary legatee, the sum of \$10,082.59 was received. Mrs. Francis A. O'Mahony, widow of John O'Mahony, bequeathed the sum of \$5,000 for the founding of another Brooklyn scholarship, and Mrs. Ellen Haggerty left in her will the sum of \$1,000.

The will of the late Miss Juliana O'Hagen, who died recently in Dubuque, Iowa, stipulates that her real estate, consisting of a farm of eighty acres and valuable city property be sold at once, and that after all her debts have been paid, the residue shall be sent to Cardinal Gibbons and used for the benefit of the Catholic negro schools in the State of Maryland. The bequest will, it is believed, amount to about \$10,000.

NEW PARISH SCHOOLS

In the archdiocese of Boston four new schools have been opened during the present school year. They are all brick buildings and are excellently equipped with modern school furnishings. St. Margaret's, Dorchester, the largest, has 18 rooms; St. John's, Quincy, has 12, and St. Ann's, Neponset, and St. Patrick's, Stoneham, have each 8 rooms. Eighty-five parishes of the archdiocese now conduct elementary schools and 26 have high schools. Eleven hundred and fourteen instructors, consisting of 985 sisters, 78 brothers, and 51 lay teachers administer to the needs of over 54,000 children, of whom 23,000 are boys and 29,000 girls.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

The Divine Story, A Short Life of Our Blessed Lord, Written Specially for Young People; Cornelius Joseph Holland, S.T.L., Providence, R. I.; Joseph M. Tally, 1910; Second Edition, pp. VIII-223.

The favor with which this life of Christ has been received by our Catholic children and their teachers throughout the country is an earnest of better things to come. It furnishes conclusive evidence that dry dogmatic statements are no longer considered sufficient to meet the children's need for religious instruction. It is no longer considered sufficient that the child be able to recite from memory such statements as that there are three persons in one divine nature in the Blessed Trinity, that there are two natures with one divine personality in Christ, or that Christ is God because He is the true and only Son of God the Father and that He is truly man because He is the son of the Virgin Mary. The children need a vivid mental picture of Jesus Christ as He lived among men. They should learn to know and to love the marvelous story of the Christ Child. They should be taught to emulate His obedience as illustrated in the finding in the temple. They should learn from His example the sublime lesson of obedience to His Heavenly Father even under the pressure of pain and cruel suffering. They must learn of Him to be meek and humble, patient and long-suffering. Through contemplation of the life of Christ and familiarity with the scenes among which it was spent, they must imbibe something of the spirit of renunciation and of the willingness to labor for the good of others. In this little volume Father Holland has rendered the children of the nation an inestimable service. The story is beautifully told in language that will appeal to children. The print is large and clear. The paper is good and the eight illustrations of the life of Christ are excellently reproduced. The low price at which the popular edition is placed should serve to bring the book within the reach of every Catholic child in the country.

THOMAS EDWARD SHIELDS.

A Life of Christ for Children, Illustrated. New York, Longmans, Green & Co., 1910, pp. 77.

This delightful little volume is recommended by Cardinal Gibbons. The author's name is withheld, but the Catholic spirit which breathes in every page of work leaves no room for doubt that the author is both a devout Catholic and a woman of clear insight into the needs of young children. The story as told in these pages is addressed to children somewhat younger than those for whom Father Holland wrote the Divine Story. The language is extremely simple, but it has the flavor of the New Testament throughout and it cannot fail to exert a wholesome influence on the language of the children who may be fortunate enough to possess a copy of this book. There are fifteen excellent full-page reproductions of the old masters, which will not only serve to develop the child's aesthetic faculty but will bring to him a vivid picture of the chief scenes in Our Lord's life and help to interpret the written story.

THOMAS EDWARD SHIELDS.

Latin for Beginners Benjamin L. D'Ooge, Ph.D.; Boston, Ginn & Company, pp. XII-348.

This book is intended as a preparation for the study of Caesar's Commentaries. It has many features which will meet with the approval of up-to-date teachers of language. "The forms are presented in their natural sequence, and are given, for the most part, in the body of the book as well as in the grammatical appendix. The work on the verb is intensive in character, work in other directions being reduced to a minimum while this is going on. The forms of the subjunctive are studied in correlation with the subjunctive constructions." The requirements of the context method of primary reading are here complied with. The pupil who is preparing himself to read Caesar is not required to master a general Latin vocabulary, the words presented are those which he will need for immediate use. "There are about six hundred words, exclusive of proper names, in the special vocabularies and these are among the simplest and commonest words in the language. More than ninety-five per cent of those chosen are Caesarian,

and of these more than ninety per cent are used in Caesar five or more times. . . . Concrete nouns have been preferred to abstract, root words, to compounds and derivatives, even when the latter are of more frequent occurrence in Caesar. . . . The general vocabulary contains about twelve hundred words, and of these above eighty-five per cent are found in Caesar." There is an example set here that might well be followed by those who prepare children's first reading books. The vocabularies should be chosen from the words used in some definite work, such as the New Testament, and the special stories that are to lead up to a standard work of this kind should employ the vocabulary consistently and progressively. In the book before us vivid colored pictures of the scenes described in the text help the imagination of the beginner and after the necessary drills in forms a connected story is presented which, both by language and thought material, is well calculated to prepare the minds of young students for Caesar's Commentaries.

THOMAS EDWARD SHIELDS.

The Life of Christ, A Course of Lectures combining the principal events in the life of Our Lord with the catechism; Mary Virginia Merrick, St. Louis; B. Herder, 1909, pp. VIII-67.

This little manual presents a method of teaching religion which will commend itself to many. It combines the life of Christ with the catechism. Seven or eight points from the life of Christ are stated in the first part of each lesson. These points are chosen with direct reference to the catechism lessons which immediately follow. With their aid the catechist should find little difficulty in presenting to the class Our Saviour in some attitude towards His followers, or as expressing sentiments which are calculated to prepare the mind of the child for the reception of the dogmatic truths with which the catechism lesson is concerned. The book should prove especially valuable to the Sunday school teacher.

THOMAS EDWARD SHIELDS.

An Inland Voyage and Travels With a Donkey, Robert Louis Stevenson; edited with introduction and notes by Franklin Snow, Ph.D.; Boston, Ginn & Company, 1911, pp. XV-268.

The purpose of this book may be gleaned from the opening paragraph of the preface. "A careful reading of these selections from the works of Robert Louis Stevenson should not only furnish a good guide to the pupil in his pursuit of rhetorical excellence but awaken and stimulate his interest in wholesome literature of a familiar character. The sketches are to be read, not minutely studied; to be enjoyed, not dissected. A book that was planned as 'a jolly book of gossip' fails of its mission when employed as a text of a homily. Yet the activity of the author's mind has compelled annotations somewhat extensive, the purpose of which has been to supply information sufficient to elucidate the meaning of the references to historical and literary events in order that the spirit of the text may be appreciated clearly and distinctly."

THOMAS EDWARD SHIELDS.

The School House, Its Heating and Ventilation, Joseph A. Moore, Boston, 1895, pp. viii+ 204.

An eminently practical book containing many useful sketches and plans of school houses. The writer's experience is in itself a sufficient guarantee of this little book. "The writer having been for the last eighteen years engaged in the inspection of public buildings in Massachusetts, and in supervising the construction of and testing the various methods of heating and ventilation, especially in school houses, presents to those interested in our public schools some suggestions as to the construction in the heating and ventilation of such buildings. The class of buildings selected are those of small or moderate size of which many are erected each year."

War on the White Plague, Rev. John Tscholl, Milwaukee, 1910, pp. 136, 60c, cloth, \$1. In German and English.

LIBRARY

Loretto Heights College

LORETTO, COLORADO

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